The Congregationalist

Vol. CIX No. 24 June 12, 1924

Things Can Be Made Better

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of the Ohio Supreme Court

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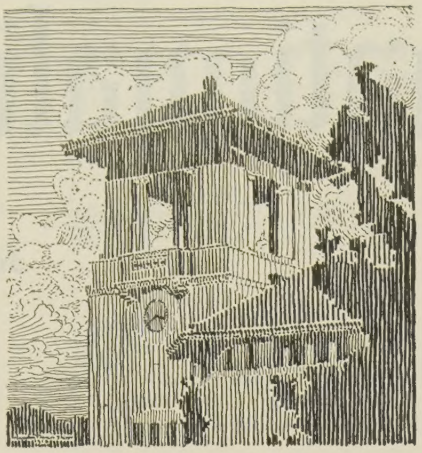

Education Number

June 19th

ONCE a year our editorial staff grasps this great and interesting topic with the hope that the issue will be a distinct contribution to the field of education. Through the years it has grown to be one of the most highly prized of our feature numbers.

The outstanding articles of this coming issue are:

Mark Hopkins

A remarkable appraisal of a great man, and incidentally an able discussion of the deepest problems of education by

Ex-President Charles F. Thwing of Western Reserve

A Baccalaureate Sermon

by

President Edward S. Parsons of Marietta

Added to these are other contributions of equal importance.

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The Congregationalist

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The Editorial Outlook

Are Congregationalists "Less Exacting"?

THE *Grand Rapids Press* in recent editorial comment upon the issues before the Presbyterian General Assembly expressed the opinion that the general membership of the Presbyterian Church, as of the Baptist, "and the Congregationalist and others of less exacting Protestant faiths" would regard the discussion between schools of theological thought as the passing of "a detached and academic spectacle."

If to insist upon the simple and practical nature of Christian faith is to be "less exacting" as Congregationalists we appreciate the compliment. If there be, however, any implication that the simple and practical faith of Congregationalists is itself "less exacting" in its demands upon intellect, conscience, and will, we should wish to repudiate any such suggestion. Perhaps, however, we might take occasion to ask just how exacting our demands are. Are we the proclaimers of an "easy religion"? Or do we make our demands the demands of Christ? A simple faith may be far more exacting than an elaborate creed. But are we making it so in reality? The point is worth considering.

Is the "Death Ray" an Instrument of Peace?

THE notion that powerful weapons are instruments of peace the War has effectually discredited, but from a very pacific source, the *Manchester Guardian,* comes a more hopeful word concerning the much-exploited "death ray," than is suggested by most of the comment in the press. Urging the government to secure Mr. Grindell-Matthews' invention for British use, the *Guardian* says:

What seems to be hoped of it—apart from some medicinal uses—is that it could throw out of action the works of any approaching aeroplane while still at a considerable distance. As functions go, among engines of war, such a function as this is eminently pacifist in tendency. Also it seems peculiarly adapted to the case of an island which was highly defensible until the new aircraft deprived it of a large part of its insularity and security.

Expressing the opinion, which seems well justified, that "no other great nation in Europe now detests war quite so heartily as England does," the *Guardian* thinks that such a device, assuming that it is effective, might not only do much to reinstate Great Britain in her old position of insular impregnability, but that it might also become the natural weapon of peaceable peoples against aggression. Such a weapon might serve a similar purpose for the United States, but what of the device on behalf of peoples capable of aggression and attack by land? Scientific data for discussion of the matter are not available, but the *Guardian's* suggestion that science may yet become a friend to peace by providing instruments of disarmament at long range seems neither impracticable—nor hopeless.

Civilization in Mexico in 5,000 B. C.

THE well-known and popular Methodist minister, Rev. William L. Stidger, pastor of St. Mark's Church, Detroit, Mich., author of *Standing Room Only* and many other good books, writes in a recent issue of the *Dearborn Independent* concerning the five distinct civilizations revealed by excavations in Mexico. The oldest was dug out of "the deepest known volcanic ash strata, which means the oldest civilization that we know in Mexico," and if Professor Niven, the archæologist, is right it may mean that "we have discovered the oldest civilization on the earth!" It is distinguished from all other discoveries by the "partitioned skulls," of which several hundred were found. Dr. Dudley Buxton, of Oxford, a leading authority in prehistoric skulls, declares he has never

seen their like. They apparently date from 5,000 B. C. The next oldest civilization indicated by these excavations is definitely Mongoloid in type and dates from 2,500 B. C. or earlier. Professor Niven asserts that the Chinese "came to Mexico in hordes" thousands of years ago. "The great pyramids of the Mexico Valley show marked Chinese influence." He claims that these pyramids are "larger than the pyramids of Cheops and more beautiful," and suggests that they were builded by Egyptians after they had constructed the Egyptian pyramids, as "they are of superior type and seem to have been built by hands that were skilled and trained in such constructive work."

An Interesting, but Repudiated, Interview

IN the history of interesting, but repudiated, interviews, few have been more notable than one attributed to Mr. Stanley Baldwin, Ex-Premier of Great Britain and present leader of the Tory Party, which appeared in a recent Sunday issue of the *People,* and which was partially, but not wholly, repudiated by Mr. Baldwin the same evening. The alleged interview is not less interesting because of the comment of the *Morning Post,* which, in quoting extensive extracts, said editorially:

We are glad these things have been written in public even if they have not been said, and if they had been said we should have pardoned Mr. Baldwin for saying them. . . . We are certain that Mr. Baldwin said nothing of what he is alleged to have said conerning Lord Birkenhead, Lord Beaverbrook, Lord Rothermere, and Mr. Churchill; but there is so much truth in what he is alleged to have said that it is almost as good as if he had said it.

Mr. Baldwin was reported to have said that "every future government must be socialistic, in the sense in which our grandfathers used the word," and while stating that he did not "personally know what Socialism means" he expressed the opinion that "if the Tory Party is to exist we must have a vital, democratic creed and must be prepared to tackle the evils, social and economic, of our over-populated, over-industrialized country." He was also reported as saying that if he had not gone to the country and been defeated last year his government should have "died of dry rot in two years" and that Labor would have come in with a sweeping majority.

In the personal references, to which Mr. Baldwin specifically, but not quite completely or convincingly, objected, he was reported as referring to "the sinister and cynical combination of the chief three of the Coalition—Mr. Lloyd George, Mr. Churchill, and Lord Birkenhead." To the last of these there was additional reference of a sort to which Mr. Baldwin could hardly possibly have given utterance. The Ex-Premier was quoted as referring to attacks upon himself by "the Trust Press," by Lord Beaverbrook and Lord Rothermere, and as adding: "For myself I do not mind. I care not what they say or think. They are both men that I would not have in my house. I do not respect them." Another paragraph of the interview stated: that "this Trust Press is breaking up. The *Daily Mail* is dead; it has no soul. Northcliffe, with all his faults, was a great journalist with a spark of genius." Winston Churchill comes in for this criticism; "Besides, all this intrigue—this Churchill plotting—is bad for the party, for all the young men who are looking to Toryism for the salvation of their country. What do these intriguers want? Simply to go back to the old dirty kind of politics! Not while I'm the leader of the party."

Ordinarily an interview even partially repudiated would be unworthy of attention, but the whole incident, in the language of the *Manchester Guardian* "has aroused great interest in political quarters," and it is significant as indicating what many responsible people in Great Britain *think,* apart from any question regarding what Mr. Baldwin may have *said.*

Lord Birkenhead (formerly Sir F. E. Smith) on a recent visit to America gave utterance to certain cynical opinions, widely quoted in American papers, which would have carried little weight in his own country.

Horrible Happenings and Horrible Associations

CHICAGO may be always depended upon for its full quota of sensations and horrors, but nothing in the annals of that city, nor in the criminal records of the country at large, would seem to compare with the incredible—were the facts not so apparently convincing—records of the murder of the son of one millionaire by the sons of two other millionaires. One reads the story of the alleged, and seemingly substantiated, confessions with the feeling that he must be in a nightmare world of unreal fiendishness and revolting terror. For crimes of ignorance, passion, and perversion one is in a measure prepared, but that young university men, of apparently unusual accomplishments, should have been capable of even thinking of such crimes, not to speak of their callous and calculated perpetration, would seem to have been beyond the range of thought. Have even the extensive accounts in the newspapers told us all that there is to tell? Has there been some perverted and lawless purpose of scientific experimentation, disregardful of life and remorselessly cruel, or what has been back of such diabolism?

A great deal of comment that one might make is obvious. We have no disposition to make the occasion one for haranguing the universities for their lack of moral influence, or wealth, and the homes of the rich, for their lack of restraining and ennobling influence. Whatever underlies all this horror, we may be reasonably certain that the causes and conditions are complex, not simple. Much of the present study of, and talk about, abnormal psychology is made to justify the abnormal. Tendencies once regarded as sinful, and to be restrained at all costs, are now regarded as the natural incidents of personal life, and the practical creed of much of this psychology is that nobody is to be condemned for being what he is—no matter what the actuality. The foulest indecencies of college life are the stock-in-trade of second-rate, or even third or fourth-rate novels, that profess to be representative—real pictures of what colleges actually are. Personally, we do not accept this characterization. Such foul indecencies were found in our college days—a graduate of the 90's recently told us of incidents in *his* day more revolting even than anything in this present literary mess—but we never mistook these filthy things, nor the beastly minority who indulged in them, for the

representative things of college life. We *knew* better in our day, and we *think* better of the colleges of this day.

But one need not fall back upon such proverbs—often false in application—as that "where there is smoke there must be fire," to recognize a situation that is all too deplorable, and too extensive, even if it be not actually representative. When one reads the pages of some recent filthy novels of college life, or to be more accurate, novels of the filthy aspects of college life, and then reads these horrible stories of tragedy in Chicago, one feels that there may not be the clear association of cause and effect, but there is an association of ideas and situations from which one's mind cannot escape.

An Organ of World Service

THE idea that everybody should have a world outlook and a world interest does not seem preposterous. During the days of the war not to have such an outlook was, in every community no matter how small or how large, considered thoroughly reprehensible. Possibly the present attitude of a good many people would be expressed, consciously or unconsciously, in the idea that that was all right in war-time, but that in normal times and under normal conditions people ought to be attending to their own affairs, centering upon their local and national problems, and emphasizing the charity that begins at home, but that somehow does not always get either much of a beginning or much headway. The ideas of *Safety First* and *America First* are finding conspicuous expression in strange places, but to the keen observer, even in men of intellect and position, these ideas are often but a thin veneer covering the real ideal *Ourselves First.*

Is provincialism a noble and justifiable practical attitude and state of mind and soul, or is it not? Should the life of the smallest village and of the humblest villager stand related to the whole wide world in some such way as was suggested in the very notable article *At the Village Fireside,* by Alice Chamberlain Kendall, in our Rural Life Number (May 22, 1924), or should the villagers live as a self-contained community, the simpler and well-protected life attainable through the avoidance of world contacts?

There can be little doubt concerning the *Christian* answer to these questions. Dangers, it is true, are to be found in both directions. A self-contained community, sealing itself against the outside world, develops its own weaknesses and menaces; its moral quarantine fails to protect it against rot and decay from within, and even at its best the self-centered community develops a sort of narrow and elongated life that bends or breaks before it reaches the heights. We have not exact figures at hand but our impression is that the rural sections in comparison with the cities make a disproportionate contribution to our asylum populations. On the other hand large, outside contacts involve danger as well as responsibility and privilege. But danger and adventure are near the heart of all great living.

If the community is to have a world outlook and a world interest where can these find a better organ of expression and activity than the local church? The church in its Christian constitution and its Christian ideals is as much inherently as in its outward situation fitted to be such an organ. Why should the church not be the permanent Red Cross, the permanent Committee of Defence, the permanent Relief Corps, the permanent League of Democracy, and all the other things that naturally develop in a time of world crisis and passion to "make the world safe for democracy"? We are speaking figuratively, not suggesting that the church should actually be, or take the place of, organizations that may be possibly more closely related to the state than to religion, but suggesting rather that the more we feel that Christ is a warring, serving, world-conqueror, the more every community shall be impelled to put itself under the banner, and in the ways, of service.

Can the glory of devotion and sacrifice that the state commanded be commanded for Christ? Would not so to command the local spirit in every community be to lift that community to new heights of vision, joy, and fellowship, through sharing the hopes, passions, labors, and devotions of the world's really great prophets and servants?

How ably are our churches functioning along this line? Do missionary plans and activities express this ideal and devotion, or are they but the expression of a perfunctory interest in "societies" and the grudging acceptance of a part in an "apportionment plan"? We are not critical either of the "societies," or of this "plan." This holy ideal of awakening, marshalling and directing world outlook and interest in every community and in every church is the dominant purpose in the "societies" and in the "apportionment plan." World interest and outlook can no more be made effective in service for Christ without plan and mechanism than could the service of communities have been developed for the state during the war without plan and organization. When we become more deeply imbued with the ideal of constant world service on behalf of Christ the churches will become the centers of new local activities and enthusiasms but they will join also in deeper support of co-operative and organized plans of action. The local church may be the greatest organ of world service, but it needs the vision, and it needs also the spirit of practical co-operation.

In Brief

Next week we shall publish our annual Education Number. Heretofore it has been published the last of July, but it seems better to have it come out just at the close of the school and college year. Prominent educators have contributed to this forthcoming issue their light and leading in various subjects now at the front in the great field of education.

* *

Dean Charles R. Brown of the Yale Divinity School has won the $500 prize offered by the *World's Work* for the best lay sermon. His sermon, entitled "Such As I Have," was selected from among the thousands submitted by laymen and clergymen as the most brilliant, the most original, and the most timely. Conforming with the rules of the contest, it contains no theological argument. It is published in the June issue of the *World's Work. The Congregationalist* has been accorded by the Editor of *World's Work* permission to reprint Dr. Brown's sermon, and we hope to do so shortly.

Things Can Be Made Better

By Judge Florence E. Allen, Contributing Editor

THE belief that no evil can be abolished is perhaps the most retarding factor in our fight for human progress. Christians, least of all, should succumb to this view; yet even they, too, often yield to the idea that whatever is cannot be changed. This is especially true with regard to government. One finds men and women of the highest type thinking and saying that nothing can be done to infuse ideals into government; that there is no hope in politics.

And yet the teachings of Jesus Christ embody the highest doctrines of human relationship. Human relationships are controlled by government, and Christians do not fulfill their Christian duty unless they try to infuse Christianity into government. This they cannot do unless they believe that things can be made better.

And from time to time, and here and there, government does improve. Sometimes we are even amazed at the changes wrought in government. There has been marked progress of late years, for instance, in the administration of justice, although we still have much to remedy in the courts.

In Cleveland, for example, three years ago our county court system was inefficient, due to the fact that there were twelve judges in the Court of Common Pleas, each invested with the same jurisdiction. There was no responsible executive head of the court. Positive injustice was done, not in general because men took bribes, not because they were wicked or oppressive, but because we lacked business administration. The docket was many months behind. This meant that a person who was injured in an automobile accident and was seeking redress through the courts usually would have to wait two years, in the course of which time perhaps he would die before his case came on for trial.

This situation could not be changed by the officials. It was established by law and only the people could change the law. Some of us knew there would be improvement when the law was changed, and an executive head was given the court, but we said that it would take ten or twenty-five years to work out a new system.

Two years ago the law was changed; the people of Cuyahoga County secured a law under which the judges could elect one of their number Chief Justice, with drastic executive power. In these two years the gain in the court has been almost inconceivable. Many abuses have been shorn away; the working capacity of every judge has been almost doubled, which means that cases are tried in almost one-half the time in which they were formerly tried, and that the court does almost twice as much justice as it did before.

Public opinion secured this result; the churches of Cleveland played an important part in the reform; the women's church societies and the men's Bible classes contributed greatly in leading the public to understand the need and to demand the passage of the law.

It is not true that there is no hope in politics. All we need to remedy the defects in government is knowledge and united action. Most of all upon the eve of a general election should we put on the "shield of faith" and believe that things can be made better. If our cause is right, with intelligent, united purpose even in politics we are irresistible.

Dr. Cadman on Church and State*

An Editorial Review

NEXT to the problem of *Evangelism,* which, broadly interpreted, is at the center and foundation of humanity's need and the future of civilization, there has been no problem more momentous in history, nor is there any more vital at the present hour, than the complex problem of the relationship between Church and State. This problem has again become, as it was in the Church's dawning, the problem of *Christianity and the State*—a problem not merely of the reconciliation and co-operation of two *institutions,* but a problem of spiritual attitudes and of personal and social ideals.

It is to this problem that Dr. S. Parkes Cadman addresses himself in his latest, and most formidable, book, *Christianity and the State.* The volume consists of lectures delivered before the Pacific School of Religion, at Berkeley, Cal., in 1922, but one gets the impression that the spoken messages of a great preacher have been little more than the foundation for the written treatise, which shows everywhere the evidences of careful revision, and critical consideration. We are dealing with a *book,* which is something more than a transcription of addresses.

Dr. Cadman understands the vastness of his theme. He confesses in his closing chapter that he has touched only its fringes. In touching the fringes, however, Dr. Cadman may be said to have surveyed the circumference, and that is no small achievement. To see all around such a problem is a very necessary preparation for getting at its heart, and in doing this Dr. Cadman has by no means missed the paths that seem to lead far inward. One outstanding value of his volume is its irenic temper. His work is not marred by the widely prevalent assumption that dogmatic statement, and an air of certainty, are evidences of knowledge and authority.

The Meaning of History

Dr. Cadman is further prepared for his task by his appreciation of the meaning and importance of the historic backgrounds. "The perspectives of history," he says, "are an aid to correct appraisals of the present." How well he avails himself of this aid is shown in his closing chapter on *The Challenge to Protestantism,* in

*CHRISTIANITY AND THE STATE. By S. Parkes Cadman, LL.D., D.D. Macmillan. Price, $2.50.

which, discussing this challenge in all its phases, he presents the challenge of the *Past* in such a way as to make the criticisms and problems of Protestantism in relation to the present world stand out with a clearness hardly attainable viewing from any purely modern viewpoint. We have read in recent years few pages that seem to us more vital and penetrating than pages 319-322, in which Dr. Cadman, following his extensive and sympathetic survey of Mediævalism in preceding chapters, brings the full weight of this challenge to bear upon the Protestant churches. Can any one doubt that the crucial weakness of Protestantism lies in the failure "to see life steadily and see it whole"? The weakness of Protestantism has not been its diversity of doctrine and organization but its lack of unity of end and purpose. It is that lack of commanding impulse and purpose that has given to Protestantism its extravagant and artificial emphasis upon non-essentials. Can Protestantism develop for a wandering and divided world, in which the State is too often the symbol of a narrow sectionalism, some great unifying principle of faith, experience, and vision? The Mediæval Church attempted this and failed. The Catholicism that would attempt it again through the dominance and revival of the Past is likewise doomed to failure, despite a temporary appearance of ascendancy. But can Protestantism make the attempt and succeed?

Bridging the Gap

Dr. Cadman's discussions of Church and State are in relation to this question, which is everywhere expressedly or implicitly in background and in foreground. His work as sympathetic interpreter of the Past, and of other men's viewpoints has not prevented expression of his own clear-cut convictions regarding the nature of both Church and State. These conceptions cannot be adequately stated, or even summarized, within the limits of this review. No man who is not either a hopeless Chauvinist or a hopeless Ultramontane fails to recognize the anomolous nature of the whole situation of existing relations between Church and State. Theoretical definitions and ideals break down under the force of historic fact and present practice. There is a dualism of Church and State that can neither be wholly recognized nor wholly abolished. Dr. Cadman's view is suggested in his appeal: *Let us believe in the State, and in its inevitable movement toward the Father's purpose.* Summarizing the New Testament ideas of the State and of civil obedience as ordained by, but likewise subject to, divine authority, Dr. Cadman says: "Here are not two governments, each independent of or opposed to the other, but one unreserved allegiance, including political loyalty, and always superior to it." There is a wide gap between the ideal State and the State as it is, and this gap, Dr. Cadman says, it is the function of the Christian Church to close.

The popular and historic conception of New Testament teaching concerning the State, which Dr. Cadman seems to approve, is open to question. We may suggest this without any disposition to champion the opposite view. The conventional Christian view of the State is founded largely upon Paul, and especially upon the one passage in Romans 13. Jesus never spoke of the State with any show either of affection or of respect. He called his own king, "that fox"; he spoke with a satire, bordering upon cynicism, of "the kings of the Gentiles" (Luke 22: 25), and of those who exercised lordship; and in his inculcation "to render unto Cæsar the things that are Cæsar's," he was answering those who sought to trap him, and as the context seems to indicate was suggesting not so much that certain things *do* belong to Cæsar as that all things belong to God. Even Paul seems to have undergone a certain change of viewpoint when his Roman citizenship had proven futile in securing him justice. Ephesians 6: 12, not to mention other passages, at least suggests a somewhat different view of the State from that in Romans 13.

No Chauvinist in Disguise

Dr. Cadman, we hasten to say, is no Chauvinist in Christian disguise. He takes his stand firmly against that attitude of subserviency to the State, which too many Christians have defended by St. Paul. "State and Church," he says, "can have no wicked partnerships. An elevated sense of churchmanship which forbids complicity with the State in anything inimical to Christianity, is our crying need." The Protestantism, he asserts, that is eventually to mould the beliefs of the people and to retain their trust, "must not act at the mere solicitation of the State, nor from popular desire, but from a far fuller and nobler realization of God's will for the Church and for humanity as a whole."

If there be any weakness or inadequacy in Dr. Cadman's otherwise comprehensive treatment of his vast subject, it would seem to us to be in relation to that individualism, which on some high basis of idealism, challenges either Church or State, or both Church and State. The Tolstoys and Kropotkins, the Emersons and Thoreaus, though under a temporary eclipse are not unimportant in relation to the subject. One finds in Dr. Cadman's bibliography no mention of Thoreau's *Essay on Civil Disobedience,* yet that has been a very significant document and it is not improbable that it may become equally significant again. We are at present, here in America, and in the whole world, for that matter, under the dominance of the State idea. It is an age of paternalism and centralization, of organized and official authority, of forces that at times seem to tend toward the replacing of kingly autocracy by a democratic Juggernaut. It is an inevitable and seemingly necessary stage if we are to achieve some larger freedom for the masses as distinguished from the individual. But unless the teachings of history are to be entirely upset, a reaction is equally inevitable. The Christian Church might well be forewarned and study the nature and grounds of that reaction before it arrives. If the Church has a specific mission in bridging the gap between the actual State and the ideal State, so there would seem to us to be for the Church a divinely appointed mission not only in directing, but also in interpreting, the individual conscience in relation to civil authority. In fact if the Church is adequately to fulfil its mission it must become less and less the potentate of the spiritual life and more and more its *interpreter.* It is the individual conscience that is ultimately the sure foundation of both Church and State.

The Optimism of Jesus

A Sermon by Rev. Ernest Bourner Allen, D.D.

Minister of Pilgrim Church, Oak Park, Illinois

OF all the utterances of our Lord Jesus, none—save the prayer he taught his disciples—is so well-known or so deeply loved as this: *"Let not your heart be troubled: believe in God, believe also in me."* They are noble words of Christian comfort and have been of consolation to a multitude whom no man can number! But they have a far wider and deeper application. These words were spoken to his disciples, one being absent on the mission of betrayal, when they sensed some impending disaster. Already they knew they were wrong in expecting him to restore Israel to its original power. Rome was going on just the same, domineering and triumphant. Some catastrophe—perhaps death itself—awaited their Lord. Dully and vaguely they saw themselves going back to the old tasks,—fishing, tax-gathering, tilling the soil, after three memorable years. Why had they tried to follow the Master? It had become a sad dream. Their hopes were blasted. The world was "dust and ashes at the core." Then into their disheartened consciousness came the old familiar voice: "Do not be troubled. The end is not yet. Believe in God. Believe also in me." It was like a cup of cold water to a man dying of thirst. They listened, even if they did not fully comprehend. And afterward, when he gave his final command, they began to put things together and to find that faith whose daring planted the banner of the cross in every strategic center of the then known world!

These are happy days for the pessimist. The pessimist is a man who is happy when he is miserable. War, hate, greed, crime, riot, lust and lawlessness, famine, earthquake, tornado, and death,—these are food for his soul. He loves to prove the degenerate times in which we live. The good old days are behind us. We can only look ahead to catastrophe. It is a curious perversion of Christian philosophy which makes men gladder the worse things get. It seems to me a sad if not a fatal day when Christianity passes into a proud, a petulant, or a pouting pessimism. I believe that in the long sweep of the centuries, in his sight with whom "one day is as a thousand years and a thousand years as one day," the night is behind us and the day is ahead! It is this which changes a man's attitude in these trying years.

Faced the Facts

Jesus Christ was the supreme optimist of history! Yet he was not blind to the facts of sin and death. He was not ignorant of "what was in man," nor of the terrible evil in the world. He did not utter pretty nothings about the errors of mortal mind or act under any illusions regarding the forces of evil. No modern scientist could have known or faced the facts more fully than he. Yet he remained an optimist. No man can be a leader today, and not have his heart sink, unless he is sustained by the same bases of strength which made our Lord the optimist he was.

At no point in the life of Jesus do we find him discouraged. Disappointed, deserted, defeated, for a time, we find him, but not discouraged. Who ever had a better right to be? He came from an obscure and despised little town. The multitudes made sport of his family, of his father's business, and of his own inadequate education. His preaching was received with scorn, with criticism, with disputes, with distortions, with stones. He was called hard, bad names by wicked men. People criticized his sociability, his self-isolation, his extra-Jewish race friendliness, his help for outcasts, the directness of his preaching, the habits of his church members, and his own laxness in Sabbath observance. Most of the multitude whom he helped never came back to thank him. He suffered hunger and homelessness. He had no place to lay his head. His treasurer objected when money was given for benevolences and cynically criticized the apportionment. He was invited to resign, to leave town. His own townspeople sought his life. One of his intimates betrayed him. His disciples could not watch with him in sorrow—and they haggled like politicians over the distribution of the best places, as soon as they thought the election was over.

Not Dismayed

When the deluge came they all forsook him and fled. He died in early manhood, in the company of thieves, all his plans apparently frustrated, all his hopes seemingly destroyed. "He was despised and rejected of men, a man of sorrows and acquainted with grief. . . . He was oppressed, yet when he was afflicted he opened not his mouth." In all the tragic burdens of his career he never lost his temper or his faith, his courage or his kindliness, his sincerity or his optimism. We find no undertone of discouragement, we see no sign of dismay, we listen in vain for any note of despair. He speaks no word of fear because Jerusalem is soon to be destroyed nor of pessimism since Rome is getting baser and baser.

I raise the question why? I know that spiritual poise and power have come to a multitude whom no man can number through contact with Jesus Christ. They have faced world-upheaval without consternation, fearful loss without despair, and all that poverty, all that pain could muster, without defeat. They have been "pressed on every side, yet not straitened; perplexed, yet not unto despair; pursued, yet not forsaken; smitten down, yet not destroyed." And they have gone far down into the valley of the deepest shadows, and come back—or gone on—with a song of triumph on their lips. I want to be of that company. I have seen the tremendous cares of men. A thousand times I have stood beside the open grave! I want men to come to Jesus Christ for comfort and help. Has any who reads this a problem of pain or poverty or powerlessness? Of sorrow, or sin? Of anxiety or aimlessness or anger? Is any pastor overborne by th heavy load he carries? We can get help contact with Jesus Christ, the sane, lovin unconquerable optimist of the ages! Whe did Jesus get his poise and his courage the face of his own hardships and appare defeats? What were the bases of h optimism?

His Faith in God

It would be profitable to spend a long tim here—and alone! We should reflect tha Jesus' God was the kind of a God who mad Jesus believe in him,—in his power, h love, his justice, his truth. Therefore afte some quiet years of fellowship and som tragic years of trial he could say with con fidence and with decision: "Do not l troubled. Believe in God." You cannot sa that to everybody with helpfulness, becaus the God of some people is so puny. The neither love him nor fear him. He is easy going and remote. He is like some benev olent old gentleman, not shrewd enough see through their wickedness, or if he did afraid to say anything but apologetic nothings about it. Many things are more im portant than he,—business, position, success education, life. Why interrupt them, to giv heed to God? And if trouble presses har on the soul, and pain makes men long fo other help, the only cry that emerges fro their lips is either a whine at the blow a complaint that any God should do suc things—to them! In either case they hav missed the meaning of suffering and th character of Jesus' God—a *Father!*

Of course there is not much imperativ for life, nor hope for things in the socia order, unless you believe in a great God—loving, true, just, mighty! The God of Jesu was big enough to make him an optimis The "mills" of his God might grind slowl through long centuries, but they woul "grind exceeding small." Nations and me would have a chance. He could afford t wait. His character and his plan made necessary. And so Jesus did not need t make too frequent and spectacular use o his powers. He did not need to call upo "twelve legions of angels" to help him. H was not afraid nor hopeless. He could loo ahead, or around him, with hope.

A pessimist is a man who has lost fait in his God. So he does not pray to him, l does not worship him, he does not sacrifi to serve him. He has lost his incentive service and the making of a better worl In the face of all his suffering and los Jesus kept his faith in God. This kept hi from anxiety about temporal things, fro distorted views of current events, from ki ing fear at the apparent triumphs of ev Perhaps he recalled the words of the prophe "He will not fail, nor be discourage till he have set justice in the earth; and t isles shall wait for his law." There a two follies which I have seen among me the folly of believing in a little God; a the folly of little faith in a great God. Fro these and all similar follies, good Lord,

iver us! When I see the philosophies of ife and the sources of hope to which some nen turn, I cry, "Their god is not as our God, our enemies themselves being judges." When I see the Christian faint or falter I vonder if he has remembered the character and power of his God.

Jesus Believed in Supremacy of Truth

He came to bear witness to the truth. Pilate did not know what "truth" was, and there be many like him. He felt no fear of it nor any responsibility to it. One wonders if there was any answer to it in his soul. If there is truth in a man's soul it will respond to God if given a chance. "Every man that is of the truth, heareth my voice," said our Lord. Truth is not an abstraction but an embodiment. Loyalty to truth is not merely loyalty to a formula. The amplest souls have been those who gave their lives to the highest truth which has been embodied in the Holiest Personality.

The people who have faith in God are the people who believe that the truth will win. Therefore you find Deborah singing, in the Old Testament story: "From heaven fought the stars. From their courses they fought against Sisera. . . . *O my soul march on with strength!*" Sisera was wrong The stars were against him. They always are! Let men ask of any cause, any issue, "Is it true?" And swift shall come the inevitable answer, "It will win." The Eighteenth Amendment, industrial reorganization in terms of the teaching of Jesus, world fraternity on the same terms, racial friendliness for Japanese or Jew, for black men and Indian,—all these and more—in spite of poltroon or politician, of parties or parliaments, of senators or scalawags. I shall never forget the flashing eye, the triumphant faith, that shone in the presence of Washington Gladden when he quoted the lines which he himself wrote, lines which came out of the fighting years of his valiant life:

And fierce though the fiends may fight,
And long though the angels bide,
I know that truth and right
Have the universe on their side!

Belief That His Kingdom Would Win

He said: "My Kingdom is not of this world, else would my servants fight." What did he mean? That the outer and material forces are not final, that the inner and spiritual forces are supreme. A recent ultra-conservative book declares that "Seventy-five years ago western civilization, despite inconsistencies, was still predominantly Christian, today it is predominantly pagan." And a Christian historian replies:

Seventy-five years ago, many of the clergy were supporting slavery as a divine institution. Most of them were silent upon the liquor traffic or aiding it, or even engaged in it. Children of six labored eleven hours a day in the mills of England, victims of cruel greed, farmed out by the guardians of the poorhouses for the purpose. Missions were opposed by the clergy or luke-warmly supported. The church was not critical of war. There were few welfare organizations, and those that existed were weak. Prisons were hotbeds of cruelty and vice. There was no Red Cross Society then. Corruption was rife in politics. Business was tricky. Every one with a knowledge of history knows that the public conscience of today is much nearer the spirit of Christ than it was then.

Macaulay, the great historian, said in hishe day: "All my life I have seen nothing butas progress and heard nothing but decay." And few months before his death Lyman Abbotthe sent to Bruce Barton a copy of his *Silhouettes of My Contemporaries*. On the fly-leafe. he had written these lines from Gen. S. C.at Armstrong: "Those who are hopeless disarmen themselves and may as well go to the rear;vn men and women of faith, optimists, to the front!" These words seem to me to symbolize the true Christian viewpoint. How can we pray "Thy Kingdom come—on earth" and believe we are praying for defeat? Our hope does not rise as faith and love fall. Our God is in charge of a "going concern." This is his world, and his Kingdom is coming! I do not believe he has turned the universe over to Mr. Trotsky or to the Turk, to Mr. Clemenceau or to Mr. Coolidge, or to any of the Johnsons, magnus or minimus or pessimus, to the Ku Klux Klan or the I. W. W., to the Fundamentalists or the free-thinkers, to the business interest or the labor unions, to the isolationists or the allies, to the Theosophists or the Congregationalists, or even to the loyal followers of Mrs. Mary Baker Glover Patterson Eddy. I believe the Kingdom is on the way, undefeated, invisible, eternal, triumphant!

Finally, Jesus was an optimist because he had confidence in the capacity of common men for heroism, faith, and love.

He chose a group of ordinary men for his service. He believed his followers would work out the Kingdom. Upon the personal loyalty of men like Peter, he proposed to set up the new order, wherein should dwell righteousness. "On this rock" he built his church. They were men and women like us. folks like the average members in your church and mine. Something can be done through us, for Jesus believed it. He put something into the lives of his fishermen friends which made them go out and revolutionize the world. They preached the gospel in every city and center to every race and clan. They faced Grecian philosophy and Roman power without wavering, without defeat. In every generation the same task waits. Men who associate with Jesus catch his spirit. Here is encouragement for men in the harness of business and of government, for tired mothers, for youth on the threshold of life who would join no "lost cause," for pastors hard-pressed with the tasks and problems of Christian leadership today. Jesus believed in God, in the triumph of his Kingdom, in the supremacy of truth and in the possibilities of common men. So he "went about doing good." The optimists today are busy "doing good." They believe in the magnificent work of social service along with the most expensive and intensive campaign for personal evangelism and Christian education. They are not trying to get a few survivors from a sinking ship. They are trying to change a world into the kingdom of God. They believe they are all sent to the whole world with the whole teaching of Jesus, for the consummation of a victorious campaign in the name and by the word of him who is with them "alway"!

God forbid that we recognize the limits of the possible.—*J. H. Barlow.*

Selfish Existence and break forth into bloom. And their lives would be more beautiful and would bear more fruit if they could learn the lesson of the Pop-Corn Tree.

For the little maiden saith, Grandpa, what happens to the Little Pop-Corn Kernels on the Tree that do not Pop?

And the answer that I gave unto her would apply equally well to Folks.

l Assembly

hurch

damentalist, did not include a majority of the simple conservatives, and of course counted no liberals among its number.

Item two of the immediate program was to be ejection of Dr. William P. Merrill from the Board of Foreign Missions. It has long been the custom of the Assembly to re-elect board members unless they were unable to serve. Dr. Merrill had been a member of the board for 12 years, and was rated exceptionally high in usefulness. But he has been a vigorous opponent of the divisionist group, and his head was demanded. A minority of the committee proposed his re-election; the majority substituted on its list Dr. John F. Carson of Brooklyn. When the reports had been presented Dr. Merrill in a brief speech asked leave to withdraw his name in the interest of harmony. Dr. Carson declared that he would withdraw if Dr. Merrill would. There was an earnest debate, and in the end Dr. Merrill was allowed to withdraw and the majority slate was accepted. Dr. Carson then modified his earlier promise and said he would "leave it to the board to decide" if he should serve. The matter was a bit over-argued by the supporters of Dr. Merrill, and the technical victory, with whatever glory attached to it, lay with the divisionists. The moral victory was clearly with Dr. Merrill.

The Case of Dr. Fosdick

The third item in the program was the Fosdick case. This had gone to the permanent judicial commission of fifteen. It reported on the afternoon of the closing day. The report of New York Presbytery, admitting the unwisdom of Dr. Fosdick's famous sermon entitled (by some other person) "Shall the Fundamentalists Win?" but finding no evidence of heretical preaching, was not rejected. But the situation occupied by Dr. Fosdick as a regular preacher in a Presbyterian pulpit, yet not under Presbyterian ecclesiastical jurisdiction, was deplored. It was indicated that he ought to qualify as a Presbyterian, and New York Presbytery was directed to inquire of him what his decision shall be.

Before receiving reports from its judicial commission, the Presbyterian Assembly resolves itself into a court. The question put before it is, "Shall the preliminary finding of the commission be made the final judgment of the Assembly?" Heretofore the answer has always been affirmative, and by rule without debate. At this point, however, Dr. Mark A. Matthews of Seattle, declaring that Dr. Fosdick should have been suspended pending his acquiescence or declination, moved that Assembly reject the finding and proceed itself to review the case. In the debate that followed, the divisionist speakers espoused Dr. Matthews' motion, and the opposition included both conservatives and liberals. When the division came it showed that 504 approved the report and 311 preferred to try the case in full assembly. So the commission's verdict stood as

Assembly's final judgment. As Drs. Alexander, Carson, and Matthews and the entire Philadelphia delegation voted with the minority, claims afterward made that the result was a divisionist victory appear rather absurd.

Fourth Item of Divisionist Program

Fundamentally the most important feature of the divisionist program was item four. This was the overture from Philadelphia Presbytery asking Assembly to order all those officially connected with Presbyterian agencies and theological seminaries to sign an acceptance of the five-point declaration first made by the Assembly of 1910 and reaffirmed in 1923. This, if accepted, would have provided a method of proscription by which division could be brought about. The judicial commission, in a clear statement well-supported by citations, declared with emphasized definiteness that the proposal was unconstitutional. And the verdict was accepted without a dissenting vote.

The Fosdick matter involves an individual and is affected by personal attitudes. No existing Presbyterian law precisely provides for such a case. Furthermore, the long-standing theological antagonism between the ultra-conservative majority in Philadelphia and the progressive majority in New York made settlement of the case on its exact merits almost impossible. Therefore this issue, while of much greater notoriety, has not the deeplying importance that was involved in the threat to impose an extra-constitutional test with the undenied purpose to exclude those who did not accept it. The admirable document prepared by the judicial commission should forever protect the church against any further threats of this dangerous character. Furthermore, it distinctly implies the commission's belief that the Assembly declarations that were proposed to be made the test add no new obligations to those heretofore assumed by minister and elder in their ordination acceptance of the confession of faith as "containing the system of doctrine taught in the holy scriptures."

Earlier in the Assembly's sessions effort had been made to cover the New York situation by general law in a new section requiring ministers of other denominations regularly preaching in Presbyterian pulpits to take the same obligation as Presbyterian ministers. But the draft of the majority of the bills and overtures committee was not sufficiently drastic to suit those hoping for strong direct action against Dr. Fosdick, so the overture and a proposed substitute were put on the table before any debate could be had. Something of this character probably will be enacted later.

During the year the divisionist organ, the *Presbyterian*, following the lead of the *Sunday School Times*, had persistently attacked the Foreign Mission Board for alleged tolerance of heretical utterance by missionaries in the field. Names and evidence were asked for by the board but were not furnished. The attacks continued, however, with no diminution of bitterness. Diversion of contributions to other agencies was openly advocated, and the board's deficit, due to increased salaries for missionaries and to other costs brought about by economic conditions, was held to be proof that the boycott campaign was succeeding. Unfortunately for this claim, however, the board was able to report that its receipts were larger than in any other year of its history and that it had paid off not only the large deficit brought over from 1922-3, but the one created by added costs in 1923-4. It is to the credit of the chairman of the Assembly committee presenting the report—one of the board's most vigorous assailants—that he did full justice to the fine achievements of the year and refrained from even a hint of criticism.

Reports indicated that adjustment incident to the recent thoroughgoing consolidation of boards is proceeding satisfactorily. To a detached observer it would appear that some of the interests formerly separate and now included as departments do not receive the presentation they deserve. Many contributors to church benevolences have been enlisted through particular rather than general interest and, however skillfully it may be done, exploitation of a great number of benevolent objects in one report cannot be as effective as the specialized appeal. No doubt this weakness of consolidation will be removed in time. All except one or two of the boards reported comfortable increases in receipts for the year.

Without discontinuing the present sustentation plan under which the minister provides for an annuity after 65, Assembly voted approval of a new arrangement under which the minister may pay in two and one-half per cent. and his church seven and one-half per cent. of his salary. On this basis he will receive after 65, without being compelled to retire, a pension equal to one-half his average salary during the period of his payments. The plan was presented by Elder Will H. Hays, who is chairman of a laymen's committee that expects to raise $15,000,000 for the ministers' fund.

Assembly at Indianapolis last year would have voted to go to San Francisco in 1924 if it had not been told that the per capita tax would have to be increased three cents to pay the added cost. This year Assembly authorized division of the country into five areas, meetings to be distributed so that the average cost will permit going to the coast once in ten years. The 1925 meeting goes to Columbus, Ohio.

Jonathan Jones.

Methodists Make History

Close of General Conference in Springfield

By Henry Lincoln Bailey

THE Methodists have adjourned and Springfield, Mass., returns to the even tenor of its way. The fact of May 30 being a holiday may have hastened adjournment on the 29th by means of afternoon and evening sessions the final week instead of holding to the end of the month as planned. It allowed most of the delegates to reach home before Sunday. The impression left upon Springfield is that of a very smooth machine. It is rumored that a clerical bloc tried to throw a monkey wrench into the works but the result was a wrench to those who did the monkeying.

Important Action Taken

The conference kept on making history. Besides voting for union with the Southern Methodists and agreeing to the ordination of women, as already reported, the long-debated amusement ban was finally modified. No worldly amusements are now prohibited by name; the line must be drawn by the individual on the principle of shunning whatever cannot be enjoyed in the name of the Lord Jesus Christ. This is a forward step from Old Testament legalism to New Testament conscience.

Along with practice marches a new ruling on creeds. The church has evidently discovered the word of Jesus about becoming as little children in order to enter the Kingdom. To enter the church it has hitherto had two tests, a simple one for children, a creedal one for adults. Now it will ask of every candidate only the children's test, faith in Christ and in New Testament religion and loyalty to the church.

The conference gave much time to its pronouncement against war. As between blind patriotism and unqualified pacifism, the course is as difficult as between Scylla and Charybdis, and the Methodists discovered at the start that charting the course is not easy. But they went on record not alone with resolutions condemning war but with attempts looking to the creation of a world-wide demand for peace, including the calling of a conference of religion to hasten the growth of the will to peace.

The denominational machinery has been simplified by combining five educational boards into one with three departments. There is a new limit on district superintendents. They can serve a district but one six-year term, with a chance of being appointed to another district in the same conference for one more term.

The bishops came in for a good bit of bombing, but the raiders accomplished just about as much as the German attacks on London. There were five vacancies caused by age or disability. A battle royal ensued over the proposition to save expense by electing no new bishops and by readjustment of the episcopal areas. This failed, as also the proposition to elect three and abolish two areas, because no five or even two areas wanted to be taken off the map, and a motion to cut out Philadelphia, for example, because its delegation was for retrenchment, gave that group of delegates a sober second thought.

In the end there were five new bishops elected to the five vacancies. But then episcopacy received another jolt. It takes a two-thirds vote for election and more than a dozen ballots were needed before the fifth bishop was named. Meanwhile something like consternation prevailed when after the first futile ballot four of the leading candidates withdrew their names in quick succession. Some of them declared themselves so engrossed in pastoral work that they couldn't leave it. Other reasons have been surmised, such as a too prevalent tendency to criticize bishops, inadequate pay, and the custom of sending new bishops to the foreign areas, an assignment which a popular city pastor might not covet. As a matter of fact only one pastor was promoted to the bishopric, Dr. W. E. Brown of Syracuse. Three of the others are missionary secretaries or superintendents with experience abroad, and the last is president of DePauw University.

Springfield's Rewards

Springfield and its suburbs have profited by this great gathering in many ways, even though the hotel bell boys are said to have complained that the delegates came to town with the Ten Commandments in one pocket and a ten-dollar bill in the other and never broke either. The pulpits of most churches have been occupied once, at least, or many times by guests, and the lunch clubs, such as the Rotary, have drawn largely all the month on the visitors. It is a great thing if you don't weaken, this entertaining of big national conventions. Springfield has done it twice in eight months and is not bidding, so far as your correspondent is aware, for any more of the same sort right away. But we are glad that the Congregationalists and Methodists have been here, and sometime the Baptists and Episcopalians will want to come.

Teaching Our Children the Bible

What Version Shall We Use? Or Shall We Use Them All? Four Notable Answers

(EDITORS' NOTE—*The interesting article on "The Child and the Bible," by Mrs. Harold Tomkinson, in "The Congregationalist" of May 29, suggested the question, "What version of the Scriptures is best for use with children?" The wisest way of dealing with the matter seemed to be, instead of expressing one dogmatic opinion, to seek the verdicts of those whose enthusiasm and competent judgment were strongly in support of some particular view. In co-operation with the general Editorial Department of the Pilgrim Press, and particularly with the counsel of Dr. B. S. Winchester, "The Congregationalist" has been fortunate in securing the remarkable series of articles here presented. The article on "The Children's Bible" has been solicited from Dr. Lloyd C. Douglas at the suggestion of Profs. Kent and Sherman, the editors of "The Children's Bible."*)

The Bible and Children

By Sydney Strong
Seattle, Washington

Judging by myself, my children, and the children of my pastorates, I do not think children read the Bible much. The chief reason, I think, is not the version, but the form in which it is brought to the child. I should say, editing the Bible, the text being presented to therefore, that great pains should be given to the child's mind so as to attract attention and awaken interest. All the "dry" features, such as chapters, verses, small type, cheap binding, etc., should be eliminated. I think I have never known of a child who sat down by himself and read the Bible, as ordinarily brought to us, for the space of half an hour—unless the child was getting pay for it. On the other hand I have known of many children who have read the Bible when brought to them in a well-edited form. For instance, I once had a hand in preparing some little Bible books, which we called *Hero Classics*,—stories of Joseph, Moses, David, Paul, etc.,—all of them in Bible language, and Bible language only; and I had the pleasure of seeing many children reading them by themselves by the half hour.

Now as to the version, as I have said, I do not think it is as important as the form in which it is brought to the child. However, I greatly favor the Revised Version. I came to this conclusion early in my ministry, and have found no reason to change. The Revised has all of the dignity and grace of the Authorized; besides being more exact and true as a translation of the original. The reader who wishes to ascertain the mind of the Bible writer—as I should think every reader would desire—must certainly find the Revised superior. As to the American Revised, since it was published some twenty years after the regular Revised, it took advantage of a growing favorable opinion to put in some little accuracies that first publishers shied at. I think there can be no doubt that for the American child, the American version is slightly better.

It is my belief that seven-eighths of the Bible is not capable of being made understandable to children under sixteen years of age—in any version, or in any form. The effort of the teacher and the parent should be directed, therefore, to the understandable parts, along with a knowledge of the sweep of the current of Old Testament life as expressed in poet, prophet, and historian that finally culminated in the life of Jesus Christ. Of course, it is a great tragedy when a child breathes the spirit of Jesus and learns the teachings of the prophets and Jesus—only to go out in a few years and meet many, even "his own," who declare such ideas non-practical. Against this the child should be fortified, if possible, by being surrounded by an atmosphere of faith and tolerance. A little of the Bible applied is, of course, of more value than much of the Bible only read. The child should understand this also.

The New Testament for Children

By Professor Edgar J. Goodspeed
Chicago University
Author of an American translation of the New Testament

For children, if for anybody, the New Testament should be in a form that is clear and intelligible. To give them anything less is to offer them a stone instead of bread. To impose upon them the old obscurities and vagueness of the Jacobean diction is to confuse the Bible as English literature with the Bible as religious literature—two things to be rigidly distinguished.

For children, too, it should be as far as possible easy and inviting. When the Gospels and the Acts first appeared, they were the most interesting and intelligible books of their time. They were written, as we now know, in the vernacular of the Graeco-Roman world, and spoke directly to the average man, in the very language that he himself used constantly in daily life. They were not in the least strange or antique, or even literary in diction. Such a New Testament, written with the best literary skill we can command, and in a style as nearly as possible like its original, children should have.

For children, too, it should be truthful and accurate. They should be given as little as possible that they will have later painfully and reluctantly to unlearn. Their New Testament should be based upon the soundest Greek text that modern scholarship has disclosed, translated with every aid known to sound modern interpretation. What we give them now they will hereafter test by the best learning of twenty and thirty years hence. Surely the best we have is none too good to stand that future test, by which they will inevitably judge not only us, but the faith we are seeking to teach them.

We have offered our young people a New Testament smothered and muffled in the verbose and antique "high" literary style of the sixteenth century, often more concerned for Elizabethan diction than for the meaning of evangelists and apostles, and we have wondered that they have not greatly cared to read it. It was no such antiquarian New Testament that the early church offered to its public, with such immense success. Before despairing of our modern youth as incapable of interest in the New Testament, let us try the experiment of offering them one cast in such language as it was first written in. Are we more interested in the New Testament as a museum of obsolete English, or as a vital religious message?

An intelligent reader recently remarked of one of the modern private translations that he had never before felt the difference of individuality back of the Gospels of Matthew, Mark, and Luke. Of course not. They have been so thickly plastered over with the English diction of the sixteenth and seventeenth century translators, that that is all the average reader feels in them. Their style, instead of conveying the thought, obscures it, and constantly distracts the reader's attention to itself. How much more true this is of children. To them, if to no one else, the New Testament ought to be given in all its original freshness, so that they may feel the full force and vigor of its thought.

The traditional forms of the English New Testament no longer convey its meaning directly to the general reader. Instead, they set it apart from common life and experience, as a curiosity from the past. The very richness and quaintness of their diction stand between the reader and the meaning; instead of disclosing it, they obscure it. But the Bible has a vital message for the life of our time, and no pains ought to be spared to bring that message into contact with it. The value of the historic versions as English literature of their period must not blind us to the fact that something greater than English literature is here.

The makers of the modern translations into common speech have worked from the conviction that the time for hiding the light of the New Testament under an Elizabethan bushel is past. The Greek New Testament is a much more straightforward and outspoken book than the Authorized versions seem to the modern reader. Certainly the least we can do for our young people is to offer it to them with something of the ringing vigor of the original. The present age needs the message of the New Testament more than it needs the literary and liturgical values of King James, whether in the revision of 1615 or 1881. I would not lose those values, but I would confidently place the meaning and the message of the New Testament high above them. It is with this meaning and message that the children must first be fed. Let us not burden and confuse them with the old misleading verse psychology. Let us give them a New Testament with which they can grow up. To adapt a famous passage of Wordsworth:

> The child is father to the man,
> And I could wish my days to be
> Bound each to each by natural piety.

The King James Version

By William Lyon Phelps
Yale University

The best version of the Bible for children to read is the Authorized or King James Version, published in England in 1611. It has the best English prose style that can be found anywhere; and there is a noble rhythm in the sentences that makes an indelible impression. It is not in the least necessary to have the Bible "written down" for children; if children will read the Bible in the Authorized Version they obtain the twofold benefit of knowledge of the Scriptures and acquaintance with the chief masterpiece of English style. If parents will guide their reading in the selection of the more interesting books, and will talk over the Bible characters with their children and frankly answer questions, the Bible can be made the foundation of a good education. There are no doubt some clever abridgments of the Bible and some vernacular translations and paraphrases that help to make difficult passages clear; but why use the

second or third best when the best is available? Why not have children, as early as possible, become familiar with the greatest of all translations of the Bible? It is the Authorized Version that is the foundation of modern English literature and modern Anglo-Saxon civilization; it is the Authorized Version which is quoted by men of letters. Even the arrangement in chapters and verses is beneficial, because it gives the reader a natural pause between sentences and an opportunity to remember and to reflect on what he has read. I shall never cease to be grateful for the fact that when I began to read the Bible at the age of five, it was in the incomparable prose of the Authorized Version.

The Children's Bible

By Rev. Lloyd C. Douglas

First Congregational Church, Akron, Ohio

Conspicuous among the questions asked of the minister today is the query of the parent, "How shall I teach the Bible to my child?" We are very fortunately situated now, in that we can answer this inquiry promptly, happily, and effectively.

The only possible drawback which we fear is that the new book, for sheer loveliness, will so attract the adult membership of the household that the little people may be obliged to wait until their elders have finished with it.

For the first thing one observes of *The Children's Bible* is its beauty. Its editors, Henry A. Sherman, head of the department of religious literature at Scribners, and Charles Foster Kent, professor of Biblical literature at Yale, evidently ransacked the whole field of sacred art to find the pictures, mostly choosing from the superb Taylor paintings, with an occasional Tissot and Slade, to say nothing of the exquisite reproductions from Moore, and a half dozen more.

We used to have a pictorial Bible at our house, when I was a youngster, containing graphic representations of certain dramatic episodes recorded in Holy Writ, calculated to send shivers up and down the spinal column. It took a stout heart and a strong stomach to encounter the scene in which young David stood, with dripping sword in one hand, and the head of Goliath in the other; and the Slaughter of the Innocents was so terrible that, after the evening's lesson was over, one was half afraid to climb the gloomy stairs en route to bed.

The Children's Bible is distinctive for the very discriminating selection of its pictures; and as for the mechanical perfection with which they have been reproduced, one needs only be told that Mr. Sherman had oversight of this task, who has been making books for so long that he knows his business, down to the buttons and pins. It should be added—and this is no small matter, in these days of religious controversy—that all the old, conventional Bible pictures which deal with the more theatrical and legendary narratives of the Old Testament have been omitted, probably on the ground that they give rise to more questions than they solve.

As to the text, no effort has been made to produce a "chatty" translation of the Bible, wherein Moses speaks the lingo of the baseball diamond, and Paul chatters the *patois* of the Scout camp. The editors have not tried to pass this Bible off as a modern thing that still smells of fresh paint and hot rivets. They invite the child to accept it as an ancient and oriental document, by spreading across the cover linings of the book, in dream-invoking sepia, a caravan of laden camels trailing far as the eye can see into the haunting mystery of the desert.

Instead of beginning with "Genesis; Chapter One, Verse One," the book opens with "The Story of Creation." They tell it all in less than two pages. "The Tower of Babel" is neatly disposed of in four short paragraphs. The book possesses a delightful sense of the relative values of these stories, which is not strange when one takes into account the painstaking toil put upon it by its producers, who have made such research a life study.

Needless to say, there is nothing included in this book which one wishes had been left out. The mother will not have to paste any of its pages together, to insure against the child's curious interest in some startlingly candid exhibition of cruelty or gross immorality which, as everybody knows, bobs up too frequently for comfort in the conventional versions. This does not mean, however, that the editors have drawn the teeth from the old Book. Here is no Pollyanna translation. Jacob is a crook, and meets his just desserts; Samson is permitted to show himself up as a piker; and Saul goes to pieces, morally, until there is nothing left of him but his javelin and a bad temper. *The Children's Bible* is carefully expurgated; but its essential ethics is as complete as in the King James version.

All the poetry is set in metrical form, which adds clarity and new beauty to the ancient heroic and elegiac verse. It may safely be said that nobody knows the Book of Job until he has read it as poetry. It is a joy to see how the Proverbs are codified under specific headings, such as: "What God Likes and Dislikes," "The Way to Be Well and Happy," "How to Honor Your Parents," "The Importance of Being Willing to Learn," "What It Means to Be Modest," "How to Control the Temper."

Adults, who are in need of a general bird's-eye view of the Gospels, will be delighted with the New Testament in *The Children's Bible.* The captions over the parables serve as a comprehensive introduction to these remarkable fables spoken by the world's master teacher. Under "The Way to Treat Those Who Wrong Us," one finds a distillation of Christ's Gospel of magnanimity. "Jesus Tells What it Means to Be Clean," "Jesus Tells How One May Become Great," "How to Use Money"—most intriguing titles, aptly fitted to the discourses.

It will be many a long day before anybody will have the courage and audacity to produce another Children's Bible, in the face of this high competition.

International Journal of Religious Education

Church school workers, superintendents, and teachers are carrying on the biggest business in the world. Not for material profit but for the building of Christian character and citizenship they seek to mould childhood and youth by the principles taught and lived by Jesus Christ, the Master Teacher. Theirs is a preventive ministry. Theirs is a task intricate in its detail, tremendous in its responsibility, exceedingly technical in its fulfilment. Every church worker will welcome a publication that will render concrete, constructive help in the field of religious education.

The *International Journal of Religious Education* has been established by 35 co-operating denominations to render specific assistance in the great teaching ministry of the church. It has been dedicated to the purpose of treating in a simple, understandable way the problem of church school and class administration. "Written to compel reading" is its motto. Practical, usable material for all workers of the church school and all others interested in Christian education through the local church, home, and community is its aim. To achieve that aim, Dr. W. Edward Raffety, nationally known as a religious educational publicist, has been selected as editor.

Every teacher, director, pastor, and parent interested in the latest information and the newest developments in religious education, who takes out a Subscribing Membership in the International Council of Religious Education will receive the *International Journal of Religious Education* for one year. The fact that it is the official publication of the great co-operative agency of united Protestantism and edited by one of America's ablest editors is ample evidence of the place it will hold in the religious educational field. Detailed information can be had by writing to the International Council of Religious Education, 1516 Mallers Bldg., 5 South Wabash Ave., Chicago.

An Outstanding New Book

Prophets of Yesterday

PROPHETS OF YESTERDAY, by JOHN KELMAN (Harvard University Press. $1.50).

Prophets of Yesterday, by John Kelman, is a volume comprising six lectures which were delivered at Harvard University under the William Belden Noble Lectureship Foundation. In the opening lecture the author discusses Hebraism and Hellenism and points out that these extreme currents of thought reappear in the literature of each generation. The former thunders imperious commands, declaring that truth and beauty are dogmatic oracles from God which are to be accepted without question or analysis, and the latter sounds the call of adventure, asserting that truth and beauty are to be pursued for their own sakes.

As concrete illustrations of these extreme currents Dr. Kelman selects three classical authors, Thomas Carlyle, Matthew Arnold, and Robert Browning. He touches upon the early life and training of each as evidence that a man's message is born of experience. Carlyle's rise out of poverty, his training in adversity, his unfortunate marriage, his decision on suicide, his sudden change from the "everlasting no" to the "everlasting yea," the development of a physical disability, etc., all furnish a background for his message. He was sincere, serious, individualistic, brutally impatient and intolerant in his attitude toward those differing with him. His message was that of the Hebrew prophet, severe and unyielding. He used the bludgeon, spoke in thunderous solemnities, appealed to conscience, denounced sin, and called to righteousness.

"When we turn from Carlyle to Arnold," says the author, "we pass from the Scottish peasant to the college professor, from Jerusalem to Athens." Arnold knew nothing of the hardships of Carlyle. He was healthy in body and lived much out of doors. He found genuine pleasure in his intimate friendships. Out of such a deep buoyant experience his religious life found expression. He, too, had what amounted to a passion for hard work. He dealt with the same problems as did Carlyle, carefully collecting all the facts, but instead of shouting himself hoarse about the disease he busied himself with the remedy. To prescribe the remedy one must constantly keep in mind the difference between the means and the end, he says. Both writers saw the needs of their day and diagnosed the disease in similar terms, but offered remedies as different from each other as Hebraism is always different from Hellenism. Arnold spoke out of the

(*Continued on page* 767)

Prospecting for Character

By W. Knighton Bloom

(EDITORS' NOTE—*This article is of particular interest to church schools, inasmuch as the month of June has been set apart for presentation of the work of the Congregational Sunday School Extension Society. A special program may be obtained by addressing the Missionary Education Department, Congregational Education Society, Room 806, 14 Beacon St., Boston, Mass., or the office of the Sunday School Extension Society, 289 Fourth Ave., New York City.*)

THE theme opens up a fascinating study in foundation Christian service and Congregationalism in the making. Our Sunday School Extension work has been known by various names during its long and helpful ministry, but has always stood for an ideal that has called for Christian action. Now as a definite part of the threefold program of the Church Extension Boards' activities, we are facing a new era and meeting a greater challenge.

Of our history dating back to 1805, becoming general in its scope in 1816, and taking on organized form in 1829, down to the hour of our present working basis, we have reason to be proud, though by no means satisfied. Since 1882 nearly 1,800 churches have resulted from the planting of mission Sunday schools, and since the reorganization a little more than six years ago, 622 such schools have been organized. A much larger number might have been brought into being, but the field force was instructed to organize only such as could be placed under the care of a pastor of an existing church, so that new work might have behind it, not only the strength of an established church center, but a measure of pastoral oversight.

During the past three summers also, in harmony with its purpose as the Society which starts things, 102 Congregational college young people have been commissioned for Student Summer Service work. These young prospectors have tested out their lives and sounded the possibilities for character building, as they have gone forth from 56 educational institutions into many parishes in 31 states. A fourth group numbering over 50 has been commissioned for the summer of 1924. Nearly 30 of these young people are sons and daughters of the parsonage; all are choice young folks.

Our Sunday school field workers stand on the frontier line of active service, upheld by the optimism of a great purpose. The genuineness of their missionary zeal and sacrifice thrills us. True, they owe much to the Congregational fellowship that sent them out, but we owe more to them. As they have gone forth they have not looked upon leadership as a badge upon the coat, but as an opportunity for service. Mingling with their people, they have discovered the power to grip life's problems and understand human needs. They have taken religion out of the library into the laboratory; out of seclusion into the joyous freedom of daily contact with life. They have conquered by devotion to a great cause. Filled with a mighty crusading spirit, they advance with the eternal order of events. For the elements that make for permanent strength, for self-sacrificing service, where can we match these messengers of the cross? They stand for strength and influence. Their unswerving purpose is the laying of Christian foundations, and the Master's standard has found a large place in their lives. "Not to be ministered unto, but to minister," is their motto. The crowning point of their wide and varied ministry is the call to boys and girls and young people, to become what they have in themselves the power to be.

The greatness of the life of actual doing characterizes these cathedral personalities. In them we see the Christian program unified. They live to reproduce Jesus Christ. They believe that what the world needs is just for you and me to become better men and women, so that our boys and girls will have a finer example of Christian manhood and womanhood. They insist that in this day of imperative need and golden opportunity, we must not neglect our young people. The unfolding of a great purpose; the compelling power of a great motive; the stimulus of a high ideal; the contagion of doing things,—these are kept in the forefront; and in following these ideals the ordinary man accomplishes the extraordinary task.

Your Offerings for This Work

will help to make possible the starting of one hundred Mission Sunday Schools in pioneer territory destitute of any kind of religious service. It will also have a large share in caring for fifty more Congregational College Young People already commissioned for Student Summer Service.

In this character building work, we are face to face not only with the messenger, but with the need for and place of the message. There are real folks to go to who need real help. We are rich in material and experiences along the lines of real human needs. When you find your interest in missionary work lagging, sit down and think of the opportunities of our Sunday School Extension work, and you will soon find yourself standing up. One is conscious at such a time of the fragrance of the garden and the heat and clang of the forge. In such an hour there can be no impression without expression.

"THANK YOU FOR COMING"
Children reached by the Sunday School Extension Society.

Think of the vastness of our country and the magnitude of our work; the almost fearful challenge; the call to see the needs to some extent, as God sees them; the increasing call for the right kind of leadership; the wide open doors; the needs of great rural regions, mining centers, village and city life. These and other considerations call for a luminous and sympathetic interpretation of life; for more workers of grit, wisdom, and efficiency. They make one's heart beat faster because of their glowing life pictures. They present a challenge to the brainiest and the best at every point of contact. For the biggest task life has to offer is that of the pioneer extension worker,—a job for men and women with dynamic personalities, powerful and winsome, who can master a man and win a child.

Lyman Abbott says he never kept a diary or journal, because he has always been more interested in what is going to happen tomorrow, than in what happened yesterday. What confronts us is a movement of today and tomorrow; and in the light of all that happened yesterday, we need a greater faith to fit our larger outlook. To quote Dr. R. C. Gillie: "God never had so much on hand in the earth as he has today." We never had so much on hand for God as we have today; our character-making challenge was never greater.

Think of the great mining regions. If in one of these centers where great forces meet, the smoke from the smelter can be treated so that its constituent elements are turned into fertilizer, if the tiny pieces of copper in the water running from the mines are considered worth collecting in perforated tin cans placed in ditches, surely we can and must do our part in the translation of the lower elements of humanity into real character. In the midst of the heterogeneous mass of adult humanity in one western mining center, as many as 38 languages are spoken, and it is difficult to reach the men and women with the Christian appeal. But in the life of the children, because of the public school and the Sunday school missionary organization, our American ideals expressed in English, have free access, and to the little folks and the youth we have a definite and vital message.

The enlarged program for the rural regions is great with character-making possibilities. Much is being done, but much remains untouched. One worker in the Northwest has 18 counties under his care, and in that territory 724 school districts are reported as being without any religious organization. In another part of the Northwest, in a territory as large as Massachusetts, with a population of 6,000, only two communities have church organizations. In the Middle West there is one Sunday school parish, comprising a territory one-half the size of Connecticut, with a group of Sunday schools, and our worker the only Christian leader. In the mountain states, there are several parishes that amaze us because of their size, and thrill us on account of their challenge. One comprises a territory 50 by 60 miles; another 60 by 30; a third is 110 miles long, and in a circle of 58 miles radius has a population of 5,000. Each of these parishes has just one "prospector." A fourth larger parish comprises 3,240 square miles, with the minister living 110 miles from the railroad, and in 1923 the Student Summer Service worker commissioned for three months' work represented the total Christian leadership for the entire year. In a fifth parish, the pastor lives 71 miles from the railroad, and cares for the religious needs of 3,500 people. In these great parishes the mission Sunday school is to a large extent the only ministering force along lines of Christian leadership, and in tens of thousands of communities even this does not exist.

In the great thronging centers of population

The Congregational Sunday School Extension Society

Our Response to Those Who Ask How They Can Help

$5 will provide a visit to a needy school and perhaps save its life.
$10 will start and furnish a summer school.
$25 will start a new school and maintain it for a year.
$250 will put a college student into the field for the summer.
$1,000 will support a Sunday School missionary for a whole year.
Any payment of $20 or more will constitute some designated person a Life Member.

the higher ideals are often ignored, and spiritual need abounds. In the little village on the frontier people do not have half a chance to make good in life, oftentimes growing up with little if any of the needed training for life itself, much less for leadership. Consider, too, the loneliness of the folks on the prairies and in the mountains, sometimes with miles between their homes. How much the consecrated service of the Sunday school worker means to such lives! Moreover the places are all real. There is not a "Main Street" in the entire territory included in our countrywide activities. There are difficult fields, as well as those that respond quickly and develop rapidly; hard problems to solve; sometimes heartbreaking experiences to face. Frequently we find uneducated local leaders, but never a "Gopher Prairie," for everywhere there are evidences of a higher standard of church life and service. And so we face the wide open doors for character-making, and through these our workers pass featuring the greatness of the life of actual doing.

Training Leaders for Religious Drama

By Marie Starr Best

(EDITORS' NOTE—*Wide interest is being manifested in the announcement of a Summer School of Religious Drama, July 28 to August 10, at Auburn, New York, which is being sponsored by the Committee on Religious Drama of the Federal Council of Churches. This committee is undertaking to make a new contribution to the subject of method in social education. Constant calls are made for trained leaders in the dramatic method in religious education and the committee is offering a strong curriculum through which those specializing in this field may receive training and help. Courses cover interpretation of drama, methods of directing, production in church and parish house, music, church and community pageantry, gradation of Biblical material, general course in pageantry. Opportunity to select one or two courses in the Auburn School of Religious Education will be given to students registered in the Drama course and the same exchange courtesy will be extended to the students in the School of Religious Education. Further details may be secured from the Registrar, Elizabeth Baker, Federal Council of Churches, 105 East 22d St., New York City.*)

THE Drama League, which was one of the first groups to call the attention of the churches to their great opportunity in the use of drama in religious work, quickly recognized that the zeal and enthusiasm with which the new idea was received by all denominations was rapidly developing a great danger,—the danger of unskilled leadership.

In undertaking the use of religious drama there are three equally essential requisites: Knowledge of the Bible and familiar contact with ethical truths, a deep, sympathetic understanding of young people, and, of absolutely equal importance although frequently quite overlooked by the churches, a knowledge of the best methods of production and dramatization. As the interest in religious drama has spread, this danger has increasingly threatened, until now thinking leaders, especially those who first launched the idea of utilizing drama in the churches, realize that standards are so in danger of deterioration that it may be better to abandon temporarily the religious drama work altogether unless the churches insist on higher ideals of production and trained leadership. It has become a serious matter to find directors who have not only taste and judgment to choose suitable and worthy plays but also the knowledge of technique and experience in production which shall insure against shoddy and tasteless performances, dignified only by the subject matter of the material used. The general public as yet new to the idea does not realize the situation; itself inexperienced, it is often deceived by its age-long habit of accepting as beyond criticism anything emanating from the church, and while frequently innately offended by poor productions, it holds its peace and merely wonders quietly.

The church itself, inexperienced in a knowledge of drama and production, accepts the good intentions and the unstinted effort of the inadequate director uncritically and without question, excusing as due to lack of opportunity or equipment much that should be laid to ignorance or inexpertness. In the matter of religious drama, the director should bring the highest standards to the church and should not fall back upon that untrained group to furnish the criteria for judgment. As a result, most of the drama work being done today in churches is setting before the congregations as well as the performers not only methods of production, staging, training, etc., that are undignified and unworthy, but still worse, in eight cases out of ten, is utilizing so-called dramatic material quite undeserving of the name and entitled to distinction solely because of the Bible story around which it is built. The whole fault for this condition lies in the acceptance of directors without experience or knowledge. The choice of plays, the training of the young people, the producing of the play upon the church stage with all that it involves of costuming, scenery, lighting, and grouping, is not a matter of good intentions but a science, a craft, that can and must be learned just as any other art is mastered.

The fault lies primarily with the church that in its anxiety to ultilize this new asset accepts for leadership in lieu of training and knowledge of an adequate director, the good will and enthusiasm of the volunteer church workers; such a one, with entirely adequate qualifications in the first requisite, namely a thorough knowledge of the Bible, attempts to take charge of the religious drama work without any technical experience in either training young people by the educational dramatic method or the proper evaluation of a play and its production. The training of children in dramatic work can be pernicious unless under right leadership and according to right methods.

Of course it will be impossible for the average church to be able to secure the thoroughly-equipped director—one who knows his Bible and his Bible history, who has learned how to direct by the educational method, who has so thorough a knowledge of the fundamental laws of drama and dramatic technique that he understands the dramatic values of a play and who, in addition, knows every detail of the best way to produce that play in order to achieve an artistic result. There are all too few such in the land and they need financial recompense. Moreover, it will be impossible for many churches, indeed only the very unusual church, to afford a salaried director of religious drama. But every church can insist that its religious work director shall include in his training equipment a course in production and dramatic training. If every church will take this stand of realizing that its religious drama work requires equipment in professional training, the threatening danger

YOUNG PEOPLE PRESENTING "RUTH THE LOVING"
This Biblical drama is especially appropriate for the summer months and the harvest season. (Pilgrim Press, 15 cents.)

of inadequate standards and inartistic productions will be averted.

After intensive work under teachers who have not only an intimate knowledge of good drama and thorough experience in dramatic technique but who have also had extended practical work as pioneers in church work, the enthusiastic students go out to their scattered field with a new vision of the possibilities of drama in church work and an unwavering high standard which will influence their choice of plays and determine methods of training and production. It is only as the church shall insist upon trained leadership for its dramatic work as well as in its other activities that we shall realize its full possibilities.

The Rising of a Race

At this time when all nature is rising to new life it is interesting to note similar signs of rising Along Our Stream of Freedom.

Just after the war of the '60s, when war camps were turned into schools, Gen. O. O. Howard, who had lost an arm at the Battle of Antietam, visited the first colored public school in Georgia, the Storrs School at Atlanta. The teacher gathered his pupils into the main room for an address from the General. He began his address in this fashion: "What shall I tell the good people North about you when I go back?" For a moment there was hesitation. Finally, a little black boy in the back arose and said: "General, tell them we are rising." The remark not only fired the heart of the one-armed general, but it furnished a theme for Whittier, who wrote a poem on it entitled, "O, Black Boy of Atlanta."

What Became of that Boy?

It might be interesting to answer the question, "What became of that boy?" For frequently heroes flash and pass. But not so with this lad. He finished that school and then went to Atlanta University, where he graduated with honor. For more than a generation he was the president of the State College for Colored Youth at Savannah. Meanwhile he became a paymaster with the rank of major during the Spanish War. To the regret of all he resigned the presidency of the State College some time ago, and joined the migratory movement of a million of his people who looked for better things in the North. He came to Philadelphia, and is now the head of a trust and banking company that bids fair to be one of the outstanding institutions of that city. As I was entertained in his beautiful home some evenings ago, surrounded with all the conveniences of modern life, I could not help feeling that he had made good his own prophecy. What a long stretch it was from the back alley of Atlanta to the brown-stone front of the banker in Philadelphia!

The Rising of a Race

Although Richard Wright practiced what he preached, he spoke not alone for himself. Unconsciously he uttered the voice of a race. Looked at from whatever viewpoint, the colored race is rising. Contrary to adverse prediction as to the physical increase of the blacks, the four million set free sixty years ago have now increased to eleven million. Once despised by insurance companies, their agents now seek colored policy holders. And one of the most promising types of business among the colored people themselves is that of life insurance. The alleged intellectual inferiority of the Negro is no longer tenable in face of such facts as that of young L. B. Maxwell who recently attained the highest mark ever given any student in a New York law school. And no longer do those who know the facts think it requires an infusion of white blood to insure black excellence, in the face of men like Pickens, Carver, Miller, or Moton. The moral integrity of the Negro, once seriously questioned, must give way before the rise of colored men and women in positions requiring the utmost confidence of their employers. Witness the employment of Negroes in banks, business houses, and other places where honesty is a requisite.

The Last Note of Whittier

In the early poems of Whittier, when the Negro was bound, the Poet of Freedom wrote words that breathed and burned until the last vestige of slavery was consumed. That accomplished, he turned toward the freedman with an appeal for forgiveness and co-operation. If this was needed in a people who have never yet learned how to hate even an enemy, they have certainly followed the exhortation. For not only have they not entertained the bitterness suspected, but on the other hand have shown a willing spirit of co-operation. When this was not met half way they turned to another section. But since as a result of this movement the spirit of co-operation is now animating leaders of the better white South, they stand ready to co-operate. The generous words of Governor Whitfield of Mississippi on his inauguration in January not only mean a new attitude of the Southern white man but also a new era for the South, inasmuch as black stands ready to co-operate with white. And so the last note of Whittier is in these days being fulfilled. They are rising, both are rising, the black and white together.

Deeper Meaning of Migratory Movement

In most that has been said of the movement of the Negro from the South to other parts of the nation the emphasis has been placed on what the black men hoped to get by the change. It is true that this is involved, but I seriously doubt if that is the hidden meaning of it all. I am greatly mistaken if he has not been moved by the deeper consideration of giving the best that is in him. That is the deepest instinct of the race. The nation stands in need of what the Negro has to give. Is it sheer muscle? He has it in his black sinews inherited from slavery's stern school. Is it loyalty? He has that, never having lifted his hand against our flag. Is it spirituality? Does he not possess that in a marked degree, as witnessed by the songs still made living by the Fisk Jubilee Singers. The search for a better chance to be better able to give—that is the deeper meaning of this movement among the blacks not unlike that which brought the Pilgrim Fathers across the sea.

Henry Hugh Proctor.

Brooklyn, N. Y.

Attention, Pastors!

Do You Want a Year Book?

The 1923 *Year Book* is about ready to mail. A copy will be sent free to every pastor of a Congregational church who has returned the postcard sent him recently requesting the same and giving full address.

A considerable number of pastors have not as yet returned these cards. They were sent to all pastors except a few who are in constant correspondence with the National Council office in order to have a correct list of pastors and to know that pastors desire the book.

In previous years the expense of sending out *Year Books* which were returned has been a considerable item. There may be pastors also who do not care for the *Year Book*, and it is an unnecessary outlay of denominational funds to send it to them unrequested.

On the other hand, it does seem desirable that every pastor of a Congregational church should have at hand this compendium of the life of the churches.

If you have neglected to send in the card, kindly do so at once, and if you have not received a card or have lost it, then send to the National Council office, 287 Fourth Ave., New York City, your latest address with a request for a free copy of the *Year Book*.

Charles Emerson Burton,
Secretary of the National Council.

Maine Speaks for Peace

The Congregational Conference of Maine in annual meeting at Skowhegan, May 6-8, adopted some peace resolutions which were sent to President Coolidge. The letter to the President from Supt. Charles Harbutt said:

In sending these resolutions to you there is not the least suggestion of interfering with your prerogatives or of dictating a policy. The resolutions arose from a keen sense that the religions of the world should be united against war. In order to accomplish this it seemed fitting that a call might be issued by you, which would have great influence in bringing about such a world gathering of all religions in behalf of humanity.

The Resolutions

In view of the fact that since the Great War the world has continued in confusion and strife, without satisfactory means or program of allaying or putting an end to the same, and since such condition is seriously threatening the peace, welfare and advance of mankind,

Be it resolved: That the Congregational Churches of Maine, in general Conference assembled, do hereby request His Excellency, Calvin Coolidge, President of the United States, to issue a call to all the religions of the world to meet by delegates in the near future, the time to be at his discretion, the place suggested to be our own national Capital, to consider and make pronouncements upon the matter of World Peace.

1. To insist upon the abolition of all standing armies and navies, retaining such warships only as shall protect every nation from piracy, and such troops as shall be sufficient to enforce police regulations wherever necessary, thus doing away with war as an institution.

2. To establish in the most strategic, convenient and beneficial place, a great International University where students from all nations may have the privilege of every kind of scientific research, and where the constructive, central, moral and spiritual principles and truths of all religions may be taught, the aim being that truth itself, stripped of accumulations and accretions which obscure, may be received and acted upon.

3. To place emphasis upon the unification of mankind internationally, not by political means only, where the profounder values are often overlooked in the interests of national power, but upon the great, deep, far-reaching means of vital religion and education placed hand in hand.

4. To proclaim to the whole world that the old era of war as an institution with its vast waste of life and treasure, its awful aftermath of tumult and greed, is gone forever, and that a new era of settlement of disputes by reason and good will is here to remain.

5. To demand from every government that its first aim, purpose and effort shall be to enlighten and uplift every citizen, and that the vast resources hitherto wasted in strife shall be consecrated to that high and infinitely worthy end.

6. In the light of the aforesaid declarations, that any other business program or plans shall be thoroughly discussed in order that the result of such conference of all the churches of the world may be a practical outcome for peace, righteousness and true progress of all nations working together in the spirit of intelligent friendship.

7. Finally, the Congregational Churches of Maine believe that if the vast moral and spiritual forces of the religions of the world can give utterance unitedly in the Capital of this country, peace will be assured and a new world era established.

OUR INVALID PARISH

Winfred Rhoades
Pastor

The Fascination of a Climb

Arthur Guiterman has some fine words in his poem called "Hills," that make one want to shout, "I'm coming! I'm on the way!"

I want my hills!—the trail
That scorns the hollow,—
Up, up the ragged shale
Where few will follow.
. . . . . .
God, give me hills to climb,
And strength for climbing!

If a man cannot climb the literal hills that fling a continual challenge to his longing eyes, up, up with toiling feet, or hand over hand where the wall of rock is almost perpendicular, and shouting as he goes from very joy, there are other hills to be tackled every day. The hills by which the spirit rises above querulousness, and the desire to pass along its miseries, and paltriness of every kind, and despondency, and unfaith, are the hardest to climb. They are also the most glorious to stand on top of. If any one whose body is kept down by frailties longs for adventure, here is adventure for him.

The plaintive note is apt to be looked upon as the characteristic of the invalid and the sick-room. It was not the note of such an invalid as Stevenson, writing some of his boldest and greatest tales when physically he was at his lowest ebb. It is not the note that fills the room of any man or woman with eager and glad visitors. "I am merry in order that I may decoy people into my company"; those words from the poet Cowper are placed by Sir Arthur Pearson in a commanding position upon one of his pages in *Victory Over Blindness* (the loan of which is offered to any reader of this column who cares for it). They are suggestive words. No man must expect people to find him interesting, or to seek out his company, because of his miseries, or his sensitive disposition, or the gloom in which he lives.

Do you wish to be enjoyed and desired? Then you must cultivate a personality that is desirable and winsome. Your society must give people something that is worth coming for. If the manners or tongues or feelings or tempers which they bring into your presence give you another hill to climb, then tackle it with a shout. Joy will be yours when you have conquered this difficulty, also.

It will be pleasant when all those with whom we have to do bring into our presence always thoughtful manners and considerate tongues. That is a part of life's business. But it is our part in life's business to climb up above the hurt mood, up above the realms of misery and self-pity and irritability, to the heights from which a largeness of happiness must inevitably be bestowed upon those who come into our company. This is not an easy thing to do, day in and day out, and whatever one's own momentary condition, but with no less will the hill-lover be content.

The birds were without wings when first they were created, says the fable. They were earthbound. Then the Creator laid strange and heavy burdens upon the backs of the frail creatures, added difficulties that had to be reckoned with from day to day. But finally the birds began to discover that by means of their burdens they could lift themselves away from the ground, they could find refuge in the beautiful, sheltering arms of the trees, they could soar into realms high above the earth, to which the wingless creatures round them could not find their way. It was a great and liberating discovery.

Closet and Altar

THE LIFE OF DUTY AND OF LOVE

I will behave myself wisely in a perfect way.—Psalm 101: 2.

"The authority of conscience is the authority of the spiritual life itself. It is a voice from the angel within, saying: Spare me that indignity."—*Willard B. Thorp.*

There is nothing in the universe I fear, except that I may not know my duty, or may fail to do it.—*Mary Lyon.*

We sleep, but the loom of life never stops, and the pattern which was weaving when the sun went down is weaving when it comes up tomorrow. He who is false to present duty breaks a thread in the loom, and will find the flaw when he may have forgotten its cause.—*H. W. Beecher.*

Nothing is promised to the idle and the careless and to the man who postpones and dreams; but everything to the man who puts his soul into the service of God and the discipleship of Jesus Christ. Ask and ye shall receive; seek and ye shall find; knock and it shall be opened unto you—the gate of mercy and the gate of heaven.—*W. L. Watkinson.*

Happy the man who knows
His master to obey;
Whose life of care and labor flows
Where God points out the way.

He riseth to his task
Soon as the word is given;
Nor waits, nor doth a question ask
When orders come from heaven.

Nothing he calls his own;
Nothing he hath to say;
His feet are shod for God alone,
And God alone obey.

Give us, O God, this mind
Which waits for thy command
And doth its highest pleasure find
In thy great work to stand.

Thomas Cogswell Upham.

We must have experience. The taste of his grace must be in our own mouths. The music of his forgiveness must have created melody in our own souls. The power of his love must have shattered the tyrannous idol that held us in darksome bondage. We must have seen something of his glory if we are to lead others to the dawn.—*J. H. Jowett.*

We are theological—are we Christian? We are clever—are we good? We talk about Christ—do we live Christ? We defend the gospel—do we exemplify it? We speak with the tongues of men and of angels—have we love? How do we take rebukes, slights, misconceptions, misrepresentations? —*Joseph Parker.*

O God, grant that for the time to come, I may yield a cheerful obedience to all Thy appointments. Remember me in the day of trouble; keep me from all excess of fear, concern, and sadness. Grant me an humble and resigned heart, that, with perfect control I may ever acquiesce in all the methods of thy grace; that I may never frustrate the designs of thy mercy by unreasonable fears, by sloth, or self-love. Amen.

Thomas Wilson.

[Assembled by Isaac Ogden Rankin.]

CHRISTIAN ENDEAVOR

Discovering the Heart of Endeavor

Comment on the Prayer Meeting Topic for June 22-28

BY CHARLES ERNEST WHITE

Topic: Discovering the C. E. Pledge.—Nehemiah 5: 1-3, 5, 6, 8.

Light from the Bible Passage

That was a red-letter day for the people of Israel when they gathered in oneness of mind as well as in one group on the city common. The most inspiring program for the occasion was the reading of God's word. In that they recognized the expression of his will. People do not tire of hearing God's word when their hearts are open, their minds attentive, and the reading is done impressively. No book merits or receives an equal reverence with that which reveals the mind of God. Men worship God more as they know more of him. Interpretation of God's word is like turning the light on a diamond. It glows with a new brilliance.

Leads for Leaders

Discuss the value of a clearly expressed purpose, the aid of concentrated attention on particular things which one would attain. List those which the Christian Endeavor pledge sets forth. Are they all of value to every Endeavorer? Are they of equal importance? What one broadly considered would cover all?

This may well be a meeting for the *rediscovery of the pledge.* Is there a danger of its losing its grip on us by letting it slip into the haze of neglect? Is repeating it occasionally enough to keep it fresh and forceful?

Is the main value of Endeavor in what we do or what be become? What word used by Jesus is the best definition of an Endeavorer: a disciple (a learner), a follower, a steward of precious things, a friend of Jesus, a child of the Father, a lover of God and men?

Thoughts for Members

The Christian religion has arduous phases; there are points where it enters the deepest of shadows. But the end of it is a resurrection and not a burial, a festival and not a funeral, an ascent into the heights and not a lingering in the depths.—*L. P. Jacks.*

We know how rough the road will be,
How heavy here the load will be,
We know the barricades that wait along the track;
But we have set our soul ahead
Upon a certain goal ahead,
And nothing left from earth to sky shall ever turn us back.

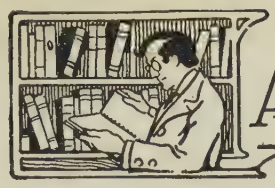
—*Grantland Rice.*

There was a time when the early followers of Christ simply admired him, but there was another time when the living spirit of Christ lived within them. He ruled their hearts. His life became the life of their lives.—*John Douglas Adam.*

He who yields himself to Jesus and to Jesus' ideals is sure of a welcome that has in it the infinite heartiness of the Infinite Spirit of the universe.—*Edward I. Bosworth.*

A Moment of Prayer

Set our hearts on fresh foundations, O Master-Builder, that we may be undisturbed and undisturbable in our purpose to rear a structure that shall be worthy of thee. Remove the flaws that would make our lives unstable. Keep ever before us the noble plans thou hast for us, that we fail not. For our own and thine honor we ask. Amen.



AMONG THE NEW BOOKS

Out-of-Doors

MORE WILD FOLK, by SAMUEL SCOVILLE, JR. (Century Co. $2.00). Stories of the struggle for life which is always going on in the animal world, small folk or large, on the earth, in the sea, in the air, from the squirrel to the polar bear, the whale or the flounder—all must be constantly on the defensive. This book describes the life of a great variety of living creatures, some familiar like the squirrel, the wolf, the caribou, others that are strange, the Tasmanian tiger, the duck-bill, the sarcophilus. There is a tremendous chapter on the sea king, or Cachelot, and a truly titanic contest with a giant squid. It is a fascinating but rather appalling book. The illustrations are excellent but add to the sense of tragedy.

SCOUTING AND RELIGION, by C. A. GUY (Macmillan. 75 cents). These talks on religion to Scouts are given by a scout chaplain in Ceylon. They are meant for the older and better educated boys. They can be adapted to American youth. In pathfinding, nature study, signaling, cooking tests, badges and first aid, he finds texts for religious messages. In Part Second are Scripture readings and illustrations for each of the scout laws, which may form the basis of sermons on talks to Scouts.

THE BOY SCOUT'S OWN BOOK, edited by FRANKLIN K. MATTHEWS (Appleton. $1.75). A big, attractive, illustrated volume similar in appearance to the popular *Boy Scout Year Book*. This book is dedicated "to the millions of boys waiting to be Boy Scouts." It will interest and instruct not only Boy Scouts but those younger boys, giving them all some of the best possible lessons in practical scouting, with special emphasis upon life in the great out-of-doors in woodcraft and camping. Some of the authors whose stories and articles appear in the book are Dan Beard, William T. Hornaday, Dr. William Brady, Dillon Wallace, Robert E. Peary, Dr. Henry van Dyke, and Thornton W. Burgess. An ideal book for summer reading for boys near the Boy Scout age.

HEROES OF THE WILDS, by CHARLES FRASER (Crowell. $1.75 net). Sketches of the daily life and work of brave and hardy men who serve the rest of us in wild and dangerous places. Among them are the lumber-jacks, the forest ranger, the cowboy, the surveyor, the explorer, the hunter and the trapper. Lively, interesting and instructive.

THE BOY'S BOOK OF FOREST RANGERS, by IRVING CRUMP (Dodd, Mead. $1.75). There is something exceptionally fascinating for boys in the story of the life and exploits of Forest Rangers. Courage, strength, adventure, and ability to handle dangerous situations—it is surely a man's life. This book is full of information and thrills. It describes plainly the many-sided tasks of the ranger, and here and there the story of some actual adventure. Boys will devour the book and some older men will not find it easy to close the volume.

THE LAST SECRETS, by JOHN BUCHAN (Houghton Mifflin. $2.50). Until quite recently there have been many hidden or inaccessible places, lands, or cities, from which travelers have been excluded; places like the North Pole and the South Pole difficult of access; or like Mecca, Medina, and Lhasa where strangers were warned off. This book is devoted to a description of the ways in which these places have been invaded, the "last secrets" of the earth dispelled. The climbing of Mt. McKinley and the attempts to reach the summit of Everest, the exploration of the Gorges of the Brahmaputra, and the Mountains of the Moon, and New Guinea, the home of the Pygmies, are among the dramatic events described. John Buchan is a master hand at work of this kind and has provided a volume which will interest both old and young.

THE SPIRITUAL INTERPRETATION OF NATURE, by PROFESSOR JAMES Y. SIMPSON (Doran. $2.25). A new, rewritten, and enlarged edition of a valuable work which first appeared in 1912. The author is professor of natural science, New College, Edinburgh, and in his scientific teaching he speaks with authority. In this volume he discusses the religious aspects of natural law, or shows the relation of natural law to such important matters as the origin of man, the problem of evil, miracles, and immortality. On the questions of evolution and religion which are uppermost today in thoughtful minds we know of no more helpful volume than this. It is written by a man who is profoundly and reverently religious and soundly scientific.

THE LAKE SUPERIOR COUNTRY, by T. MORRIS LONGSTRETH (Century Co. $3.50). Lovers of out-of-door life, of canoe trips on pleasant waters and tramps over mountain trails, will remember with pleasure Mr. Longstreth's delightful books on *The Catskills, The Adirondacks*, and *The Laurentians*. No less picturesque, certainly, are the islands and shores of Lake Superior, described in this volume; and even more entertaining, if possible, is the narrative of the author's encounter with interesting and hospitable people, skillful and trusty guides, Government officials, and Ojibway Indians, and his adventures on water and on the land. The Lake Superior country is not as yet as well known as the shores of the other great lakes, little has been written about it, but, as these pages reveal, it is unexcelled either in natural beauty or in historic interest.

ROSES FOR ALL AMERICAN CLIMATES, by GEORGE C. THOMAS, JR. (Macmillan. $3.00.) A guide book for amateur rose-growers, listing and describing hundreds of kinds of roses. The United States is divided into half a dozen zones and the climatic conditions of each is described with reference to rose growing; the roses best adapted to each zone also are indicated. Propagation, planting and care of roses are explained explicitly. Among the many illustrations are eight beautiful pictures of roses in color. An admirable book to help one to select the varieties of roses which will do best in the region where one lives and it gives all the important points on successful rose growing.

The Speeches of President Coolidge

THE PRICE OF FREEDOM, by CALVIN COOLIDGE (Scribners. $2.50). A collection of some of the most notable of Mr. Coolidge's speeches. They express lofty sentiments in American idealism; they reveal the vision of the seer, the sound constructive purpose of the statesman, and the intelligent, earnest patriotism of the democratic American citizen. The scope of the subjects considered is indicated by a few of the titles, namely: "The Pilgrims," "Theodore Roosevelt," "Law and Order," "The Power of the Moral Law," "The Purpose of America," "The Great Virginians," "The Place of Lincoln," "The Needs of Education," "The Price of Freedom," "The Green Mountains," and "The Things That Are Unseen." President Coolidge's style is suggestive of Lincoln; his speeches and writings abound in epigram, and deep moral earnestness runs through all of them. Every American citizen will do well to read this book.

In Many Lands

HAWAIIAN HISTORICAL LEGENDS, by W. D. WESTERVELT (Revell. $1.50). The author of *Hawiian Gods and Ghosts* and other volumes of Hawaiian antiquities now presents a collection of native stories and historical sketches, concerning things as far apart as a legend of Maui the demi-god and the first printing in the islands, the first Constitution, and the Hawaiian flag. It is all, however, a part of the story of Hawaii, told by one who has been for thirty-five years a resident there.

WHITE LIGHT NIGHTS, by O. O. MCINTYRE (Cosmopolitan Book Corp.). A score of brilliant sketches of Bohemian life in New York, with a few extra chapters on London, Paris, Chicago, Kansas City, Mexico City, etc., by way of variety. There is an excellent chapter entitled "What My Dog Taught Me," that will appeal to lovers of dogs. And there is an account of a disgusting and revolting bull-fight in Mexico City, in which the author declares that "the bull was the only good sport." But the themes mostly concern Broadway at night, Greenwich Village, the Bowery, Union Square, Tin Pan Alley, and the theatrical people who may be found in such sections of the city. These brief essays are not only entertaining, they may prove also instructive.

CHINESE LANTERNS, by GRACE THOMPSON SETON (Dodd, Mead. $3.50). Books on China are welcome. This should be especially popular with women readers, for it opens with an account of the wedding of an Empress and it is devoted throughout to a survey of the progress of women in China. There are chapters on the New Woman, the Social Woman, the Suffragist, the Woman Writer, Boatwomen and Other Toilers, the Woman of Pleasure, etc. Other subjects, such as the political situation, are also treated—but incidentally. It is very interesting and promising. A large number of photographs of Chinese women add to the value and attractiveness of the volume.

THE LAST JOURNEY OF JESUS TO JERUSALEM, by WILLIAM HEALEY CADMAN (Oxford University Press, American Branch. $2.50). A scholarly study of the account in the Synoptic Gospels of the last journey of Jesus to Jerusalem. The purpose is to answer the questions raised by those accounts. Did Jesus go to Jerusalem in order to die? How, in that case, did he relate the journey to his Messianic mission? The conflict of Jesus with the Jewish religious officials is carefully analyzed, the opposition of Herod Antipas, and the confession of Peter,—among other things. The conclusion, in part, is that "He did not go to the city as a suffering Messiah," which doctrine was a later development. What he foresaw was that after the Cross he would be revealed as "the Messiah, not of prophecy but of the Apocalyptic expectation of Daniel, Enoch, and of Ezra.

Any book mentioned in these columns may be obtained through the Pilgrim Press Book Stores, 14 Beacon St., Boston, or 19 S. La Salle St., Chicago.

The Editor's Bible Class

Conducted by William E. Gilroy

Great Teachings of the Bible: III. Moral Ideas and Ideals

As the Bible records a gradual discovery of God so it reveals progress in moral ideas. There was a time when Christian people felt that it was necessary to defend every phase and fact of Old Testament morality. Acts of bloodthirstiness and cruelty that men of good sense and moral judgment would instinctively condemn in present-day life were palliated or approved because the Bible either had not condemned them, or had seemed to justify them. Good men, of clear vision, sound conscience, and proper reverence for the Bible no longer find it necessary to adopt any such course.

But in some respects the attitude of modern scholarship toward "Old Testament morality" is altogether too negative. When one considers how varied are the conceptions of morality in a cross-section of society today, and how dull are moral perceptions even after nineteen centuries of Christianity among many people who are not lacking in religious fervor, one can very well understand the limitations of Old Testament morality.

The amazing thing, however, is the clearness with which some Old Testament writers perceived certain basal moral facts and their bearing upon life,—facts and bearings which even the civilized modern world has by no means grasped. Let us consider some of these positive moral ideals, which almost from its opening pages and from the most ancient period of Biblical record put the Bible upon the highest plane. We take three typical instances with their moral emphasis.

1. The story of Cain and Abel—the insistence that a man is his brother's keeper—that there is something sacred in human life and human relationships. Remember that the man who first *wrote* that story had to *feel* and *experience* its truth before he could write it. Here is discernment so unique that in the moral realm it corresponds to something as amazing as if one were to find in the dawnings of human history some one who had anticipated the discovery of the law of gravitation, or some other basal law of the physical universe. *Am I my brother's keeper?* The question has hardly altered in sixty centuries, and the world has not vitally improved upon the answer implied by the writer in *Genesis*.

2. The same moral principle in more positive and spiritual expression is found in the story of Abraham and Lot. The selfishness and ruthless ambition, even of men of education and position in our modern world, is surely nowhere better rebuked than in the record of Abraham's *magnanimity*. When strife arises between their herdsmen he gives Lot his choice of the land. Land-grabbing individuals and nations might peruse that story to advantage. Here is a morality—an *Old Testament* morality, from which, not only kings and chancellors, but senates, congresses, parliaments and democracies are still some distance removed. What Abraham did was the sort of thing that America's great Abraham might have done, for he exercised the same spirit in his relations with friends and foes. It was a foregleam of "the philosophy of the second mile," and the world with difficulty is still grappling with the first mile.

3. But there is a higher stage yet in this ancient morality. It is set forth in the story of Achan in Joshua 7—the man who "profiteered" in the time of national peril and victory—the man who set his personal interests above the interests of society. Here, it is true, one sees a forceful illustration of the crudeness and injustice of this age out of which noble ideals were developing. Achan is destroyed with all his family. The lesson of mercy and of justice to the innocent has not been learned; but here, none the less, is a great perception—that greed and selfishness are *social* crimes.

So, then, Old Testament morality is not to be despised. We must survey the ancient times as we survey our own, using the spirit of discernment and judgment that saints and prophets themselves exercised. We must have courage to see the extent to which the Bible is a record of human error and backwardness, but we ought likewise to see how marvelously the Bible has blazed moral trails for humanity even in the very beginning.

An Era of Reform

Comment on the International Uniform Sunday School Lesson for June 22. Reforms Under Ezra and Nehemiah. Nehemiah, 8: 1-3, 8-12.

Religious literature is apt to express the ideal rather than the actual. If some reader hundreds of years from now should come across Dr. Charles E. Jefferson's *Building of the Church*, or Dean Charles R. Brown's *The Honor of the Church*, he would be justified in regarding these books as expressing the ideal of certain Congregational leaders in the twentieth century, but an accurate picture of Congregational churches as they are would involve other records not so satisfactory. In Paul's writings his ideal picture of the church, or his expression of the church's ideal, is often strikingly in contrast with the glimpses that he gives us of the actual life and conditions in the early church. All this we must bear in mind as we read the uplifting and inspiring records of the period of the Exile. Passionate saints and flaming prophets possibly too readily postulated in the people the vision and sacrificial spirit that they themselves possessed in high degree. Powerful leaders are able often to command popular movement and action that do not rest upon the solid foundation of as deep experience and clear conviction among their followers as they themselves possess.

The spiritual ideals that quickened the return of the Jews from the Exile were either not deep in all who returned, or for some the temptations and problems of the former, but now new, environment proved too acute. The exiles were barely established in their old home until a reversion to former practices rendered stern measures of reform necessary.

Our lesson verses make these reforms center around the rediscovery, reading, and exposition of the Law. So many lessons and homilies have been established upon this fact, that possibly I may venture here to emphasize some other important but somewhat neglectful factors. There is something greater than the letter of the law—it is the law in the soul of man. This, I venture to say, is the deepest factor here. In many respects the key to the whole narrative, its more significant note, is in chapters 5 and 6, where Nehemiah has given us such deft, autobiographic sketches of himself. Here we see the man who was the strength and inspiration of this era of upbuilding and reform—serving the state at his own expense (chapter 5: 14-19), so imbued with the sense of his task that he has no time for unnecessary parleying or for taking notice of false accusations against himself, refusing even to make use of the temple as a convenience or as a place of personal safety, and in general devoted to the common weal.

Was his reforming zeal wisely directed, and were his methods ideal? The reformer is apt to be something of a martinet, and Nehemiah was not lacking in severity (see chap. 13: 25). But the times must be taken into account. We might too readily conclude that Nehemiah was filled with unjustifiable racial prejudice in his attitude toward mixed marriages. Sexual relationships with surrounding peoples were for these Jews inevitably entangled with idolatrous and immoral practices, repugnant to the Jewish moral law. Nehemiah's attitude may have seemed drastic but he was standing out against the practices that again and again debased Israel. Let it be noted also that his chief emphasis was upon a pure priesthood.

The Old Testament came to loftier teaching concerning racial relationships. Responsibility and service, rather than separation, constituted the note of the Book of Jonah, which marks the highest point of the conception of Israel's mission. We must not take the outward reforms and methods of a past day as the necessary law for our own. *Grace and truth came by Jesus Christ.* The modern world may call for a religious and racial philosophy different from that of Nehemiah, but it cannot call for men of different *spirit*. He was pure, devoted, unselfish, indefatigable, living for a high and holy purpose. But he was a *priest* rather than a *prophet*, an exclusionist and separationist rather than an inclusionist. If he laid the foundation for a new Israel, he also narrowed its limits. The consciousness of being better than others is always in danger of leading to pharisaism rather than holiness. It was a holy instinct with Nehemiah, but it became pharisaic in too many of his successors. But a great many people in our modern world have Nehemiah's racial philosophy without his noble and unselfish purpose.

Our Readers' Forum

Against War

To the Editor of The Congregationalist:

I should like to call your attention to the fact that the following resolution received forty-four signatures:

We, the undersigned members of the Yale Divinity School, feel that war is not in accord with the Christian principle of love. We respect our Christian brethren who think otherwise, but, for ourselves, we cannot support war. We respectfully urge the Administration to further every measure for its prevention, and for the promotion of international goodwill.

The resolution was addressed to the Secretary of State.

New Haven, Ct. ROLAND H. BAINTON.

No Reversionary Clauses

To the Editor of The Congregationalist:

Without here attempting to enter into the merits of the discussion concerning ecclesiastical control of church property it seems very important to state, as a matter of information, that the Church Building Society uses no "reversionary clauses" in any of its legal forms. Its appropriations, both grants and loans, are secured by mortgages upon the property which are released of record whenever such grants or loans are fully paid, leaving the title to and control of the church property exactly as if such mortgages had never existed.

JAMES ROBERT SMITH,
New York City. *Secretary.*

WITH THE CHILDREN

Billy's June Peas

By Minnie Leona Upton

Billy Gay got a fine start in his garden that spring. The snow went early; and there was a long, dry, mild, breezy "spell" during the latter part of March, so that by the middle of the last week the sunny corner near the gate in the vegetable garden, which Father had given to Billy for his own, was all ready for spading up. Like the Little-Bit-of-a-Bear's Porridge, which was "neither too hot nor too cold, but just right," that garden loam was neither too wet nor too dry, but just right. All the time that Billy was spading he whistled—whistled all the tunes he knew, not slowing up at either the whistling or the spading for the mere matter of a few blisters. Two mornings' work, and a Saturday afternoon, and his corner was spaded, and the lumps crumbled to his satisfaction.

The wonderful weather still held, and on the next Monday morning, the first of April, he planted his peas. Eight good long rows there were, for the Gay family are extremely fond of green peas; and should there be more than could be eaten green, then they are next-best fond of dried peas baked like baked beans. Especially Billy!

He was particularly in a hurry about the peas, for he wanted to be sure to have green peas with fresh salmon the Seventeenth of June. In the three years that he had had the garden he had not succeeded in getting them ready as early as that—not earlier than the Fourth of July; but Grandfather Gay often spoke of the numbers of times he had succeeded in having them for the Seventeenth; and Father had done it once—yes, twice, if his memory served him right. And Billy had made up his mind that he'd do it, too, or know the reason why!

After the peas were nicely cuddled into the soft loam, the fine weather still held—Monday, Tuesday, Wednesday, Thursday, Friday, Saturday, Sunday. On Monday morning Billy ran out as he had done on several previous mornings, to see if the peas were "peeking through." "They must be, by this time!" he said to Mother. And sure enough, they were! All along the eight rows little green points were thrusting up!

"Hooray!" exulted Mother, when he came capering back, jubilant. "We'll surely have green peas the Seventeenth, this year! No more old canned peas—not a bit of it!"

"Not a bit of it!" emphasized Billy, grabbing his strap of books and his lunch-pail. "Some Seventeenth of June dinner this year!"

That morning it certainly seemed as though he had good reason for confidence. But before noon the weather changed. The sky, blue for so long that every one had almost had a chance to forget that it had ever been gray, clouded over, and seemed to settle down nearer the earth, so that the buckets of rain it was holding would not have so far to come! And how they did come! And the thermometer—the mercury in it!—dropped, and kept on dropping! And the rain kept on falling. Three whole days! The garden was flooded. And thin skims of ice formed on the puddles each night.

When at last the sky cleared, and the thermometer began to rise, and the puddles sank out of sight, Billy hurried anxiously out to see how the peas had stood it. They had vanished. Looking closely, he could see here and there sickly little yellow limp sprouts! He came in looking rather wilted. Can you blame him?

"Rotted, from the cold and wet together," said Father. "Too bad! But such things will happen in the best-regulated farmer-families. A few days more of warmth and breeze and you can start again. When I go to the village tomorrow I'll get a good, large packet of a kind Mr. Jenkins was telling me about, the other day—mature unusually early. I guess we shall have green peas for the Seventeenth, after all!"

Billy cheered up wonderfully. "That's fine, Father!" he exclaimed. "Maybe I can get them in Saturday afternoon." Then he laughed. "Guess it's an April Fool on me! Next time I'll not plant on the first day of April, no matter what the weather is. I'll do it the day before or the day after!"

Everybody laughed, and Billy ran off to school, whistling: "It's never too late to mend, to mend! It's never too late to mend!"

But on Saturday the ground was still a bit muddy, so he had to wait until Monday morning. He got out in pretty good season, but not quite good enough. When his mother called him to come in and change his clothes for school he had only part of the peas dropped and none of them covered.

"Oh, well, they'll be all right. I'll cover them the first thing when I get home from school!" he said to himself, leaning his hoe against the fence, and hurrying to the house. He hurried, too, on the way home from school that afternoon, changed into working clothes at his best speed, and ran out to the garden.

As he opened the gate, two rusty-black visitors cocked up cool, unabashed, blue eyes at him, then rose in a leisurely way and flapped off toward the Old Pine, at the edge of the woods.

"Old Jim and Jinny Crow!" exclaimed Billy. "Hadn't seen them this spring! I wonder if they've—"

They had! There wasn't a pea left on the ground! Billy shook his hoe threateningly in the direction of the retreating unbidden guests.

"You old bandits!" he shouted. But he had to laugh. "The joke's on me again!" he chuckled. "Good as an April Fool! Well—lucky that Father got a good lot of peas! If I hurry, I can plant again, and get them covered before dusk."

Which he did. And the weather continued fine, and in less than a week up came this third planting, looking as cheerful and resolute and perky as though nothing could happen to plucky young pea vines that were doing their best. The next week was fine, also, with only an occasional shower, to remind people that April was "attending to business as usual."

Then one afternoon, Billy, on coming home from school, ran out to the garden, only to find seventeen hens gaily scratching in the soft mold!

"Hi there! Shoo! Get out!" he shouted.

"Squawk! Squa-ak! Squa-a-ak!" they responded, rising easily over the fence between the barnyard and the garden! They were the new hens that Father had bought only the day before. The good old Plymouth Rocks never would have done such a thing—they couldn't!

Well, Father made a special pen for the marauders, and Billy planted peas for the fourth time. "If this fine weather continues," said Mother, hopefully, "who knows but we'll have peas the Seventeenth, after all!"

"That's so!" agreed Billy. "They do grow like fun, once they get a good start. I guess all the things that can happen have happened!"

This time they did get a good start, but when they had just begun to blossom, the gate blew open one stormy night, and Mr. Jenkins' yearling calves had had good luck getting out that same night! And didn't they have a good time with those tender pea vines!

There was no longer any hope of green peas for the Seventeenth—or even for the Fourth. Well, there was no use in being blue. Green peas are green peas, whenever you get them! Billy planted another lot. By this time, of course, other things had been planted, both in his and Father's garden, but somehow the peas seemed most important.

This fifth lot came up very quickly, for Billy had soaked them overnight in warm water, which would not have been a wise thing to do when the earth was colder. They grew like weeds, too, and it looked as though they would surely have green peas for Aunt Sue and Cousin Dorothy when they arrived for their yearly visit about the middle of July.

But one night, Arabella, the pretty bay driving mare, was left out with her mate, Jock, to browse on the roadside clover; and Arabella, who has a positive genius for opening gates, evidently found the fastening of the garden gate a temptation too great to be resisted. When Mr. Gay went out early in the morning he found her and Jock finishing up the peas! They glanced up and whinnied appreciatively.

This time Billy was almost ready, for a moment, to give up the struggle. But giving-up is not Billy's way. So he went out philosophically and planted the last of the packet of peas. "Have them ready for a feast at County Fair time, in September, anyway!" he laughed.

"That will be a real rarity!" said Mother, enthusiastically.

The weeks flew by. And no more accidents happened. "They'll be just right Fair week!" reported Billy, one morning. Mother didn't need to be reminded what he meant by "they"!

"Goody!" she exclaimed. "I'm glad the crop was delayed a bit!"

"Why don't you carry some to the Fair, along with the fruit exhibit, William?" suggested Grandfather Gay.

"I—why—there's no premium offered for green peas. And still—I guess folks would like to see them. I will, Grandfather. Thank you!"

Folks did like to see that big white-enameled pan of fresh green pods. They stopped short to admire them. And evidently the Committee on Premiums agreed with them. For one afternoon when Billy was strolling by the fruit exhibit he was brought up short by the sight of a big card stuck up in the pea pan. And on it was written, "Special Award—Five Dollars"!

How Grandfather laughed! "Paid to persevere, didn't it, William?"

"Yes, sir!" answered Billy. And in a minute he added slowly, "I guess it pays anyway, prize or no prize."

"That's my boy!" said Grandfather, heartily.

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NEWS OF THE CHURCHES

A Notable Event in Milwaukee

One of the most unique and impressive services ever held in a church of the Middle West was that of the council called to recognize Rev. Charles H. Beale as pastor *emeritus* of GRAND AVENUE, MILWAUKEE, WIS., and the installation of his son, Rev. Arthur S. Beale, as pastor. The council was made up of the Milwaukee Association of Churches together with First Church, Madison, First Church, Appleton, Pilgrim Church, Oak Park, Ill., and

Rev. Charles H. Beale (left), who passes on to his son, Rev. Arthur S. Beale (right) the pastoral duties of Grand Avenue Church, Milwaukee, where the former has had a notable pastorate of twenty years.

Supt. Theodore R. Faville, of the Wisconsin Conference. The greeting to the pastor *emeritus* was brought by Dr. Peabody of Appleton, the charge to the pastor-elect by Dr. Allen of Oak Park, and the right hand of fellowship was given by Rev. H. D. Davies of Wauwatosa. The great church was filled to overflowing—not only its own congregation being present but there were representatives from practically every field of religion and reform in the Milwaukee district.

The climax of the service came when Dr. Beale relinquished to his son the pulpit which he had held for 20 years and charged him to be true to the traditions of a great church, to preach the Gospel of Jesus in its purity, and to live the sacrificial life by walking in the footsteps of the Master.

Dr. Beale has had a unique history. He had few opportunities of early training for the ministry, but he was brought up by godly parents and early gave himself to the Christian life. He tried various occupations in his youth, but was moved from one to another as by an unseen hand until he finally was brought to the ministry. Although he lacked this early training he long ago came to be known as one of the best trained ministers in the denomination and one of our most eloquent preachers. He served churches in New England, First Church, Cadillac, Mich., Plymouth, Lansing, and now after 20 years Grand Avenue was loath to let him go. When he retired the whole city of Milwaukee, which has not been particularly noted for its religious character, recognized that for 20 years he had been the leading spokesman for things ideal and altruistic. His brethren in the ministry said of him:

Dr. Beale, during every hour of his twenty year pastorate, has been the unfailing friend to all in our churches who have come in touch with him. To countless ones of us he has been a fatherly, spiritual counselor of unmeasured value. His constant Christian poise, courtesy, and unselfish service have made his life an outstanding example of discipleship, to all the city, the association, and the state. We have known him both as true prophet and as beloved comrade. In the preaching of fundamental spiritual truths his inspiration and eloquence have made him supreme among us. Ever holding in highest honor the teaching and pastoral functions of the Church of Christ, he has by his devotion to his high calling raised that calling to even greater honor. He will remain for us all the noblest type of Christian prophet, Christian citizen, and Christian friend.

Dr. Beale emphatically is not retiring from the active ministry. He is simply changing his method of service. He is joining the group of which Dr. J. B. Silcox has been an honored representative, who are pastors-at-large and who bring to the churches things new and old out of the store of many years' experience and service. So Dr. Beale is at the call of the churches. He has already been asked to fill important pulpits as *ad interim* supply and to give lectures on preaching in several of our schools. He is active, energetic, and up-to-date in thought, in deed, and has apparently many years to give to leadership in the Kingdom.

He and Mrs. Beale received from the church the present of a beautiful sedan and have gone to New England for their vacation. They stopped on the way at Cadillac, Mich., to take part in special services.

Dr. Hale's Long Pastorate

Dr. Harris G. Hale, for over 27 years the pastor of LEYDEN, BROOKLINE, MASS., has presented his resignation. Dr. Hale was called to this church when it was organized. He led it successfully through the difficult days when the chapel and later the church building were erected, and again in the campaign which resulted in the paying of the mortgage, so that with a membership of 335 the church now owns a property valued at $180,000. This does not, however, indicate the real significance of Dr. Hale's pastorate; for that can be found only in the lives of the members of the church and congregation, since he has shown himself pre-eminently the teacher and friend of his people.

Dr. H. G. Hale

Owing to changed conditions in the neighborhood, Leyden Church has not grown rapidly from the point of view of members enrolled, but it has ever stood as a center of real religious spirit and as the expression of Christian devotion. Figures are available for recording the thousands of dollars contributed by the church to missions and general philanthropic work; for indicating the vast number of boxes of supplies prepared by the people of the church during the days of the World War; for recording the number of men who in sacrificial spirit devoted their lives to the great cause of freedom. But it is impossible to estimate the quiet, patient work of the one who was the leader in all this splendid effort. Who can fully realize the effect of 27 years of preaching to a group of leaders in the world's life: business men, teachers, lawyers, doctors, preachers? Who can appreciate what these years of faithful pastoral ministry have meant in the homes into which Dr. Hale has gone, or the years of work in the church school as a teacher of the fundamentals of the Christian faith to hundreds of young men?

As Dr. Hale leaves this splendid work which will ever stand as a testimony to almost 30 years of devoted ministry, to undertake work of a less exacting sort, he carries with him the affection and appreciation of all those who during the past many years have come to see the real contribution he has made to the life of the world.

Dr. DeBerry's Quarter Century

To stay 25 years in one parish in these days is in popular phrase "going some"; but really it is staying some. Only nine of our Massachusetts pastors of today have done it, and one of them has resigned. On May 18, 1899, William Nelson DeBerry, fresh from Fisk and Oberlin Seminary, assumed the pastorate of ST. JOHN'S, SPRINGFIELD, MASS. It was a little mission church for our colored neighbors. There were 116 names on the roll and there were 316 bigger churches in the conference. Today there are 472 names on the roll and the church has climbed into the first hundred in size and into a national reputation as an institutional church. The pastor also has grown. His equator is bigger but his arctic circle where his hat rests resists all temptations to enlargement. He has been "Doctored" and has held the gavel of the National Council as assistant moderator; and he has had bouquets of rhetoric handed him too often to remember; but every honor seems to make him more, rather than less, democratic. In Southern phrase he is neither "biggity" nor "uppity."

Rev. W. N. DeBerry

When May 18, 1924, arrived, the church and pastor were ready to celebrate, and with good reason. For one thing, the day marked the cessation of interest charges against the treasury. The new building, erected in 1911, and the combined parsonage and home for young women, of later date, and the up-country farm and summer camp, and all the tenement properties in the vicinity which the St. John's corporation has been acquiring for its welfare work, are now all free of debt. It was an uplifting quarter hour for the workers to see mortgage after mortgage go up in flame at the close of the afternoon program. One obligation remains for a short time, but without interest, and with provision for cancellation.

Dr. DeBerry preached an historical sermon that morning. In the afternoon members and friends had opportunity to appreciate how wide and deep a place this hard-working, far-seeing pastor has made for himself and his church in popular esteem. Under the happy command of Rev. J. G. Gilkey of South Church a long but not tiresome program was administered. Mayor Leonard brought the civic greet-

ing of Springfield, and Dr. McPherson of the First Church that of his own and all the churches. Gov. Cox sent Senator Chamberlain as his representative, and Secretary Bailey spoke first for the Massachusetts Conference and then read a few of the many letters and telegrams of congratulation. Among them were messages from Speaker Gillett and Senator Walsh at Washington, Presidents King of Oberlin and Woolley of Mt. Holyoke, and Moderator Potter of the National Council. Negro churches were represented by a Baptist pastor of the city and a Methodist or two from the South, and various local organizations had a word to offer. No better speech was made than that of a young girl who told Dr. DeBerry what the young people of St. John's think of him, accompanying her words with a bouquet concealing a gift of gold. By unanimous consent this floral combination was passed on to Mrs. DeBerry, his very efficient helper, and the pastor got another from the church through the senior deacon. Very felicitously Dr. DeBerry responded at the end and touched the note of looking forward to greater service.

H. L. B.

A Double Dedication

PILGRIM, BENSON, MINN., dedicated, May 11, her new $30,000 church building, the culmination of eight days of notable and in some respects unique services arranged and carried out under the leadership of the pastor, Rev. E. C. Ford. On the same afternoon, a fine basement, roofed over and fully furnished for use, was dedicated at Danvers under the same auspices. The services began on Sunday, May 4, with a sermon by the pastor on "What Hath God Wrought?" This service was preceded by the session of the church school and concluded with a Communion service.

REV. E. C. FORD

The evening service brought together four neighboring Congregational pastors, Rev. H. H. Symons of Morris, who preached the sermon; and Revs. O. A. Barnes of Appleton, E. W. Benedict of Glenwood, and W. A. Barker of Hancock, who brought greetings from their congregations. Other features of the week's celebration were a church night, when former pastors and members brought greetings, and representatives of the various organizations of the church gave short addresses; and a young people's night, when Rev. A. D. Stauffacher challenged the young people to consecrated, Christian service.

Supt. Everett Lesher, with his usual eloquence, preached the sermon on dedication day, and Mr. Hugh J. Hughes, director of markets in the Department of Agriculture of the State of Minnesota, spoke on "The Town Church and Rural Communities" at the evening service. The address was most timely, well balanced, and backed by religious conviction.

When Sunday Comes

By John Andrew Holmes

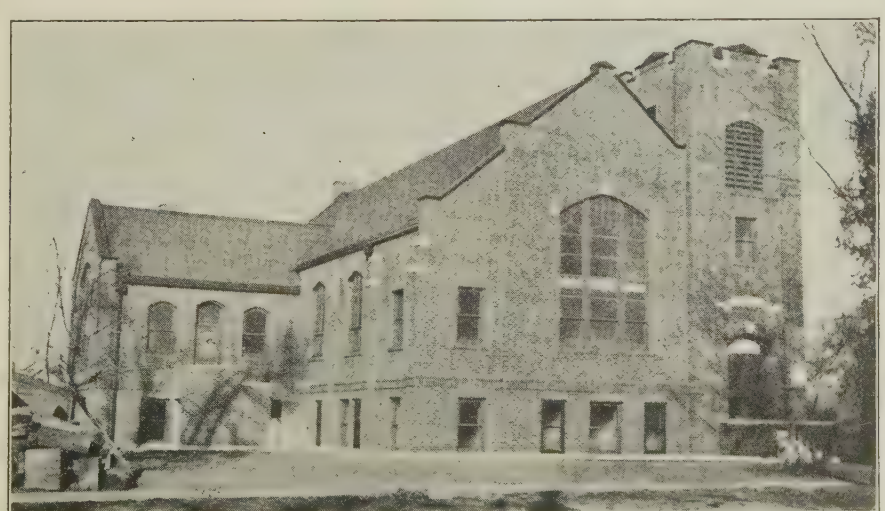
A member in the pew is worth two on the roll.

Twenty-nine new members were received into the church, 11 from the confirmation class of 15 (four were already members); 14 others on confession, and four by letter.

The cost of the building to date is $30,449. The total value of the property, including lot and furniture, is approximately $36,000. Only careful planning and united and sacrificial giving has made possible the completion of the building under the present financial conditions. A generous grant and loan from the C. B. S. and assets in the form of the old church property and unpaid subscriptions, still available, made it possible for them to come to the dedication day with only $3,159 needed to finance the proposition. Rev. E. S. Shaw, financial secretary of the Congregational Conference of Minnesota, was assigned the subject, "Finishing the Task." He had met with the officers a week before the dedication and was ably assisted by two clerks and 12 picked laymen. At the morning service, $3,075 was raised, and this amount was increased to $3,644 at the evening service, leaving a margin of $500 approximately for interest charges and such incidentals and extras as may be needed. In making this possible the various organizations as well as individuals followed up their previous gifts with generous pledges. Both in the original contributions and in dedication gifts, the community irrespective of denomination was well represented.

Following the dedication service a great community meeting was held on Monday evening at which there were greetings from five of the ministers of the town, including Father Shea of St. Francis. There were also addresses by the mayor, the president of the Kiwanis Club, and the president of the Woman's Club for the district.

Almost at the beginning of the pastorate of Mr. Ford he was invited to go to Danvers, and succeeded in leading the people in extricating themselves from a difficult financial situation, due to the failure of the bank by which the church lost about $600. Money was raised to satisfy the contractor and aid secured from the C. B. S. to meet all bills. Later it was decided to put in a hardwood floor, and the increased expense of $125 was needed to finish paying the indebtedness. A statement was made by Mr. Ford, and Mr. Shaw again came to the fore and asked for contributions to meet this indebtedness. Again the amount asked was oversubscribed.

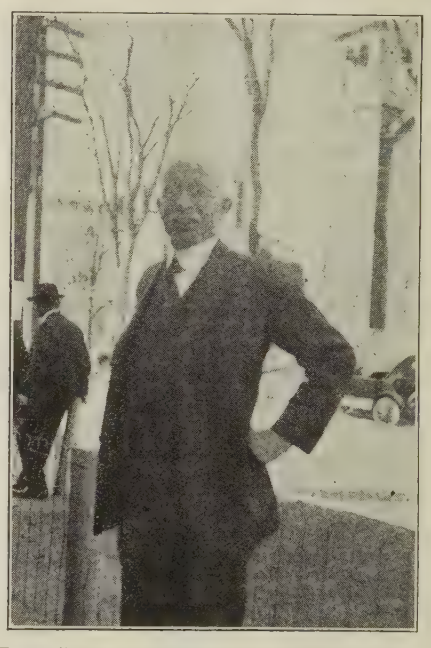


CHURCH AT BENSON, MINN.

With the States in Conference

Maine Meeting at Skowhegan

The 15th annual meeting of the Maine Conference and Missionary Society was held in Skowhegan May 6-8, the host being the Federated Church, Rev. G. L. Thurlow, minister. The local committee set a new record for efficiency. The theme of the conference was "The Religious Renaissance," and the addresses moved about that theme. The sermon was preached by Dr. H. S. Bradley of State St. Church, Portland, on the text, "The wind bloweth where it listeth," the theme being the element of surprise in the spiritual order. The services of worship were conducted by Professor Cummings of Bangor Seminary. His subjects were taken from the five Elijah stories in the Old Testament.



Rev. Charles Harbutt getting a breath of fresh air between sessions at the recent successful Maine State Conference at Skowhegan. Superintendent Harbutt has succeeded in introducing to Maine churches a large number of strong young men.

Maine has shown itself very much alive during the past year; there was a net increase in membership; an increase in benevolent givings; there are fewer pastorless churches this year than last, while a few churches thought to be defunct have been revived. The outstanding undertaking in Maine is the Aroostook Larger Parish and the report of the men engaged in that work thrilled the conference. Owing to lack of funds the office of director of religious education has been temporarily discontinued, but the conference went on record as desiring that it shall be re-established as soon as funds permit. The conference visited Good Will Farm where they were greeted by that living exponent of faith, Mr. George Hinkley, and shown over the farm. It was an inspiring occasion. Mr. George B. Bates of

Calais was elected president for the ensuing year and the next session will be held in Waterville. T. E. A.

Indiana Conference

The 66th annual meeting of the Indiana Conference was held in the historic Michigan City Church, May 12-15. The conference opened with the program of the Woman's Boards under the joint leadership of Mrs. Timothy Harrison and Mrs. E. N. Canine, presidents of the W. H. M. U. and the W. B. M. I. The afternoon of the first day included the roll call of the churches, reports of the three association presidents and the reports of the secretaries of Sunday schools, literature, and children's work. These reports showed a year of considerable increase in missionary work and giving. Miss Mary Lamberton of the W. B. M. I. gave an interesting talk illustrated with posters and stories. Mrs. Dora Olmstead of the Illinois Union told some delightful stories followed by an effective presentation of "After Ellis Island," by a group of boys and girls. The speakers for the W. B. M. I. were Mrs. Brunner, Miss Mary Uline, Miss Nourse, and Miss de la Porte; they were an inspiration. The union was honored by the presence of Mrs. C. H. Taintor, Miss Stella M. Jordan, and Miss Olive Pearson, whose addresses were very effective. The goals of the branch and the union were unanimously adopted and will be prayerfully aimed at.

The rally of young people arranged by Dr. R. W. Gammon of Chicago, and Mrs. Agnew of Fort Wayne consisted of a banquet and addresses from the various young people's societies. It was a large gathering and tremendously enthusiastic. The rally gave great promise of future co-operation among the young people.

The conference proper was opened by an address to the public by Dr. Cornelius Patton, of the American Board, which address gave a panoramic and appealing view of our work in foreign lands. Two morning sessions were opened by a pastors' hour in which Supt. Humfreys considered "Our Major Task" and "Our Major Problems." The reports showed a year of unusual good in many ways. The benevolences realized an increase upon former years; there was also a net increase in church members and in young people's societies. Dr. W. K. Bloom gave an address on "The Frontier That Never Fails"; Rev. William I. Caughran spoke on "The Frontier Spirit in Today's Life," and Prof. Canine on "The Frontier in Christian Thought." Dr. Gammon spoke on "A Modern Program for Christian Education." President Voelker, of Olivet College, spoke on "Religious and Moral Education" and received an ovation from the conference. The sermon was preached by Rev. J. A. Richards, of Winnetka, Ill. In recognition of the historic place the Michigan City Church has had in Indiana and in the originating of the plan for a National Council, the pastor of the church, Rev. Robert Hall, was unanimously elected moderator. The Rotarians of the city entertained the ministers of the conference at luncheon and had secured as speaker Dr. F. F. Shannon, of Central Music Hall, Chicago. The warmth and hospitality of the Michigan City Church was much enjoyed. J. H.

From East to West

MAINE

Warren Receives New Members

The Sunday before Easter 10 people were received into the membership of WARREN, eight on confession. The pastor, Rev. C. D. Paul, conducted a series of inspirational vesper services during Lent. A large chorus choir and a soloist for each service added to the interest of the meetings.

NEW HAMPSHIRE

Geneva Point Institute

The annual Institute and Retreat for pastors of the state, conducted by the committee on the ministry of the State Conference, will be held this year at the usual place, Point Geneva on Lake Winnepesaukee, Sept. 8-10. The program of the usual length will be compressed into the three days of Monday, Tuesday and Wednesday, closing on the latter day not later than two o'clock.

The following program has been arranged: Dr. Chester B. Emerson, pastor North Woodward Avenue, Detroit, who will discuss "The Minister (1) in the Study, (2) in the Pulpit, (3) Among the People"; Norman Thomas, of the League of Industrial Democracy, in three lectures on "Some Ethical and Social Consequences of the Acquisitive Society"; and Dr. Samuel M. Calvert, of the Federal Council, who will give three talks on "Unity, in Industry, Among the Nations, and Among the Churches." This unusually strong list of speakers should attract an even greater attendance than former meetings have done.

MASSACHUSETTS

Events at Pilgrim, Cambridge

PILGRIM, CAMBRIDGE, Rev. H. E. Beckwith, pastor, had an enjoyable Friday evening service May 16, more than 200 being present for the purpose of welcoming 41 new members received on May 4. On this occasion 12 ten-dollar gold pieces were presented to the pastor as a token of affectionate loyalty.

Memorial Service for Thomas Todd

A memorial service for the late Deacon Thomas Todd of Concord was held at TRINITARIAN, CONCORD, Wednesday evening, May 28. The pastor, Rev. Gail Cleland, made fitting mention of his long and valued service to the Concord Church, and offered a letter of appreciation, which was adopted and will be inscribed on the church records and a copy presented to the family.

Deacon Charles H. Towle spoke of Deacon Todd's activities in the local church; Deacon Benjamin Moody on his own many years of close personal association with Mr. Todd; Rev. Ole O. Thorpe on the spiritual side of his nature, and Wallace B. Conant on Deacon Todd as a business man and citizen.

Second, Dorchester, to Build New Parish House

At the close of the church service two weeks ago the entire congregation of SECOND, DORCHESTER—600 people—together with the soldiers of the Benjamin Stone, Jr., Post 68, G. A. R., and the vested choirs, marched out in the church yard with flags flying and the Second Church Band playing. This was to celebrate the completion of the financial campaign to raise $84,200 for a new parish house.

Just before going out of doors Mr. Harry O. Forbush, chairman of the finance committee, announced that $85,363.56 had been raised, thus assuring victory. Mr. Samuel Usher, president of the Congregational Church Union, was then introduced and made the announcement of a substantial gift from the Congregational Church Union. The church has also received large gifts from outside organizations. There are some 600 pledgers. The various organizations in the church have made large pledges, the largest being that of the woman's association for $10,000, payable on a three-year basis.

Work on the new building will probably be started this summer. The parish house will be a two-story frame structure designed to harmonize with the old Colonial character of the present meeting house. It is to be located on the Moultrie Street side of the property adjoining the north wall of the chapel, and has been designed by Edwin J. Lewis, Jr., who for some years has made ecclesiastical architecture his specialty.

Rev. Vaughan Dabney is pastor of Second Church.

Notable Advance by First, Melrose

On Easter Sunday FIRST, MELROSE, received 53 members, 29 by letter and 24 on confession. To this number, 11 were added on the first Sunday in May; five by letter, two on re-affirmation, and four on confession, making a total of 418 additions in the past five years that Rev. R. H. Bennett has been pastor.

The offering on Easter Sunday amounted to $342 for benevolence; the Near East offering a few weeks previous amounted to $872.

A group of members of the church recently presented the pastor, Mr. Bennett, with a fine Essex Coach.

Congregations are large; the number present on Easter Sunday being 996, the average attendance about 450. To the large vested choir, which sings every Sunday, is added for special occasions a carol choir of children, and a Cecilian choir of girls in the 'teen age.

The church auditorium was recently re-decorated—the generous gift of an attendant of the church and his wife. At the same time the church made extensive repairs at a cost of about $8,000.

To the tireless energy of the pastor is added the hearty co-operation and support of a loyal and united people.

RHODE ISLAND

Progress of United, Newport

UNITED, NEWPORT, since its annual meeting a year ago has received 16 members. The every member canvass brought pledges for a considerably larger amount than last year, passing the goal set. Special pledges for a floating debt, the accumulation of several years, including an unpaid balance on extensive organ repairs, also more than equal the goal set, so that a debt of $4,000 in the early summer has been reduced to approximately $1,500. In addition, pledges for benevolences, while not reaching the total amount of the apportionment, surpass those of last year—to the surprise of many. New Sunday school hymnals have been purchased. The men's club has undertaken the care of the church grounds and the minor repairs to the buildings. The second year of week-day religious education, in co-operation with the public schools, is closing successfully. Rev. H. S. Capron is pastor of United.

NEW YORK

Activities at South, Brooklyn

SOUTH, BROOKLYN, is a rare and fine example of a downtown church, thoroughly alive and at work. Rev. Raymond McConnell, during the four years of his pastorate, has been engaged in developing a strong, spiritual organization and the fruits of his work are commencing to be seen. At the Easter Communion 55 members united with the church and an offering of $3,915 was received. Financially,

the church is in better condition than ever before, with 850 contributing members.

A part of the program in connection with the church is a 25 week course in child training wherein a modified form of vacation Bible school methods is used. Dr. McConnell uses motion pictures for the evening services, limiting the films largely to Biblical history and geography.

Ten young people are going from South Church to Blair Academy Conference for New York Congregational young people at Blairstown, N. J.

Dr. McConnell has two church assistants and an assistant for young people's activities helping him in carrying on the work in this old, historic church. The membership at the present time is 1,150. J. S.

OHIO

Joint Dinner at Cleveland

The Cleveland Congregational Club held a notable joint dinner, May 12, in combination with the Cleveland Presbyterian Union, which was addressed by ex-Moderator S. S. Palmer of the Presbyterian General Assembly and Moderator R. H. Potter of the National Council. The speakers roused the large representative gathering to a high degree of enthusiasm for a forward united movement, expressing the hope that the Cleveland plan might show the way to complete union.

INDIANA

New Members for Union, Indianapolis

UNION, INDIANAPOLIS, Rev. W. F. Bacon, pastor, has received 35 members since July 1, 1923, and in addition has reinstated 13 by reaffirmation of faith, making a total membership of 180. On Easter Sunday 31 were baptized, 17 infants, 12 children and two adults.

ILLINOIS

Generous Gift to First, La Grange

FIRST, LA GRANGE, dedicated a few weeks ago harp and chimes attachments for its pipe organ. These were given by Mr. William C. Tyler, a layman of the church, in honor of his father and mother, Rev. Josiah and Mrs. Susan Clark Tyler. The inscription on the tablet placed in the panel of the organ reads as follows: "The Harp and Chimes attachments are presented to the church by William C. Tyler in loving memory of his Father and Mother, Josiah Tyler and Susan Clark Tyler, for forty years missionaries among the Zulus in South Africa—April 20, 1924."

Rev. Josiah Tyler was the son of Rev. Bennet Tyler, who was president of Dartmouth College and later of the Theological Institute at East Windsor, Ct., now known as Hartford Theological Seminary. The son was a graduate of Amherst, of the Theological Institute, and his wife was a native of Northampton, Mass., and received her training at Mt. Holyoke. This young couple went to South Africa in 1849. They were pioneers in a new field and went through many hardships. They served side by side for 38 years, until the death of Mrs. Tyler. Mr. Tyler continued the work for two years after her death, when ill health compelled his return to this country.

Mr. William C. Tyler, in making this gift, is simply continuing his music service to the church, for since young manhood he has been an active leader in church music. For 15 years prior to his coming to La Grange he sang in the choir of North, St. Johnsbury, Vt., and has now been director of music for 15 years at LaGrange. Three or four years ago Mr. and Mrs. Henry H. Marcusson, most devoted members of the LaGrange church, were both killed instantly in an automobile accident. Shortly afterwards a Vox Humana Stop was installed in their memory as a part of the LaGrange organ. This added gift by Mr. Tyler, which represents an additional cost of $5,000, makes the La Grange organ one of the most complete and effective in this part of the country. Rev. E. A. Thompson is minister of First Church.

Activities at Seward

During Lent Rev. O. R. Thomas, pastor of SEWARD, used the *Fellowship of Prayer* with good results. The booklet was highly appreciated and enjoyed. On Good Friday night a number attended the Communion service, which consisted of organ music—played softly; an illuminated cross, lighted candles, the picture of the "Lord's Supper" by Da Vinci, and "Christ in Gethsemane," by Hoffman, with a discussion. The sacraments were distributed without any remarks, and the people left quietly.

The Easter services were exceptionally well attended, especially the pageant, "He Is the Son of God," which was presented in the evening by six young people.

Over 100 attended the fathers' and sons' banquet held recently. The program was carried on by local talent, the whole affair being under the auspices of the Congregational brotherhood. Nearly 75 attended the mothers' and daughters' banquet on May 16. Their program consisted of local talent, and was exceptionally good. A special feature was the candle service. The men of the brotherhood prepared and served a three-course dinner.

A little church periodical, *Community Life*, goes to every home in the community monthly, and is highly appreciated.

MICHIGAN

Exchange Service at Romeo and Richmond

ROMEO and RICHMOND have given a practical demonstration of the fellowship which ought to exist between all churches. The pastors of the two churches planned that the choir and preacher of each church would go to the neighboring church on certain Sunday evenings, bringing a group of their people with them, and conduct the service.

In accordance with this plan Rev. W. H. Skentlebury, of Romeo, and his choir went to Richmond, Sunday evening, Oct. 28, and conducted the services in the Congregational church there. Then on Sunday evening, May 4, Rev. G. H. Coman, his choir and orchestra, visited Romeo, conducting the evening service in the church there.

On both occasions after the service refreshments were served to the visitors and an hour or more spent in good fellowship. The success of these meetings lies in the increased feeling of fellowship between the two churches, the bringing out of large audiences to attend the services, and the spirit of enthusiasm roused in all who had anything to do to make these meetings successful. Members of both churches have suggested that such visits be repeated at frequent intervals.

MINNESOTA

Fine Growth at Walnut Grove

For some time WALNUT GROVE has been yoked with Belview, 32 miles to the northeast, and the union has been most happy. Now, however, Belview has decided to yoke with the Presbyterian church at Delhi, only six and one-half miles away, thinking thus to obtain better service. The Walnut Grove Church has risen to the occasion and unanimously voted to make up the deficit that will arise on account of Belview's action, and thus keep its pastor. During the present pastorate of not quite two years, 24 have united with the church, most of them on confession. The church building has been painted and papered inside, stained glass windows put in, a new front door and con-

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Come ye yourselves apart . . . and rest awhile.—Mk. 6: 31

"It was like a little bit of Heaven last year," writes an enthusiastic new friend.

If you are looking for a worth-while vacation, join the Goodly Fellowship on Star Island the last two weeks in August.

Congregational Summer Conference

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Write for information to REV. JOHN REID, Secretary, 20 Chestnut St., Peabody, Mass.

crete steps made, a furnace inst[illegible]led and city water put into the basemen[illegible]t. The church, which was in a run-down [illegible] and discouraged condition, is now on its f[illegible]eet and happily at work. The Sunday schoo[illegible] has more than doubled its attendance. R[illegible]v. R. K. Chapman is the pastor.

IOWA

Four Years with First, Oskaloosa

On Easter Sunday Dr. F. T. Mayer-Oakes celebrated the fourth anniversary of his call to FIRST, OSKALOOSA. A special committee had arranged the program for the morning service in co-operation with the pastor. In the afternoon, at the vesper service, the De Payne Commandery, Knights Templar, of which Dr. Mayer-Oakes is a member, came in a body for their annual Easter service. There were about 60 of them in their regalia as Sir Knights, and many others scattered in the audience. At the close of the sermon, one of their number came forward and in well-chosen words expressed their friendship and presented Dr. Mayer-Oakes with a purse of money.

The church is making good progress, with steadily increasing morning audiences, attracting students from the two colleges in the city, and many professional people. These things the pastor attributes to the hearty co-operation of the men and women of the church; it is hardly likely that there is a church where the people are more active in their service for the church. The church is very fortunate in having among its members one of the most widely known band music publishers in the country and likewise composer, whose work has been heard over the radio with delight by increasing numbers of people. Mr. Charles L. Barnhouse is both a deacon and the conductor of the church school orchestra. He is invariably at church, aiding in its service by the beautiful music of his cornet.

Alternately a class of boys and girls act as bearers of the offering, and a woman's service, in the interests of missionary work, is bidding fair to become an annual event. Each month there are several new committees appointed by the pastor for the purpose of co-operating with him in the various activities of the church. This is still largely an experiment, but it has been found to be productive of good results.

Dr. Mayer-Oakes is the ministerial member of the Oskaloosa Rotary Club, where ten or twelve of the members are men of his church, and he has just been elected their delegate to the International Convention that meets in Toronto the third week in July.

CALIFORNIA

How a Church Came to Us

Dr. G. F. Kenngott wrote of the enterprise at PACOIMA, "In my 11 years' experience in California, I have had no experience quite like this, for heretofore we have had to help churches from the very beginning. This community comes in on its own initiative and by its own request." Within the last year or two some 200 families have gathered about Sherman Way at Pacoima, three miles from San Fernando in the great valley of that name. A Methodist layman, earnest, with a well-developed social consciousness, brought together a large group in the Chamber of Commerce Building for a church school and occasional preaching from a neighborhood Methodist minister. Then came the desire to organize for more effective service. Behold a dozen different denominations represented, no one approaching a plurality. Hence they chose to organize as a community church with Congre-

Classified Columns

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The Wentworth Inn, Wentworth, N. H. An ideal home for summer guests. Large, airy rooms. Cuisine and service the best. For booklet write Mrs. E. Richardson, Prop., Wentworth, N. H.

The Heights House, Lunenburg, Vt., not far from the White Mountains. We are entering upon our sixteenth successful season for summer guests. Freedom from hay fever brings many here year after year. All modern conveniences—farm products. Booklet. A. J. Newman, Prop.

Hillside Farm, New Boston, N. H. Fine location, extensive view. Piazzas, comfortable, airy rooms, tennis court, saddle horses, automobile service. Fresh farm products. Open to guests July first. Address Mrs. Frank H. Prince, New Boston, N. H.

Spend your vacation amid the beautiful scenery of New Boston. Restful surroundings, ample shade, home cooking and "that good Guernsey milk." $12 weekly. For particulars address George A. Colburn, New Boston, N. H.

Wanted—Summer boarders on small farm; light, airy rooms. Quiet place for a rest. Mrs. V. L. Langdell, Waterville, Vt.

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To let—July and August, eight-room house; two baths; modern conveniences. Three minutes to Lynn Shore Drive. Mrs. A. E. Emerson, 10 Foster St., Lynn, Mass. Phone Lynn 1967-M.

For Sale—Cottage. Congregational assembly, Frankfort, Mich. Fully furnished, boat, large lots, reasonable. F. E. Bigelow, Newport, N. H.

TEACHERS WANTED

Teachers wanted for public and private schools and colleges. Calls coming daily. Good positions for good teachers. Send for circulars. Albany Teachers' Agency, Albany, N. Y.

Teachers wanted for public and private schools, colleges and universities. Fisk Teachers Agency, Steger Bldg., Chicago.

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Wanted—A Congregational pastor, for a small church in Hubbardston, Mass. Good opportunity for one wishing to live in a country village. Communications will be answered promptly by Mrs. E. S. Bennett, Supply Committee, Hubbardston, Mass.

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Wanted—Position as tutor in private family, by a Harvard sophomore, for July and August. Would teach swimming and athletics. Highest references. "D. B.," *Congregationalist.*

Chautauqua general nurse, middle-aged, desires summer position with semi-invalid. No lifting. References exchanged. "D. R.," *Congregationalist.*

Experienced teacher of History and English desires opening in private school or junior college Highest references. "F. L.," *Congregationalist.*

MISCELLANEOUS

Aged people boarded and cared for by nurse in her own home. All the conveniences of the city; thirty miles from Boston. Mrs. J. B. Hale, Hammond St., Rowley, Mass. Call Rowley 35.

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For Sale—Double stereopticon, fitted for both electric arc light and Calcium light. Extra condenser and objective lenses. Nearly new and in perfect condition. Also several hundred slides. Rev. L. E. Potter, 2521 No. 24th St., Omaha, Neb.

"Our Wedding"—A marriage service and certificate adapted and arranged by Rev. Clarence F. Swift, D.D. Price 60 cents postpaid. Special price in quantities. Also on sale at the Pilgrim Press Book Stores in Boston and Chicago. Address Mrs. Clarence F. Swift, Oberlin, Ohio.

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The Whole Bible—Thirty-one volumes packed in case with adjustable leather cover. Cloth bound, good print, 18 maps. Price, postpaid, $2.00. Sample volume, five cents. Address Elizabeth Merriam, Framingham, Mass.

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gational affiliations. Our superintendent responded to their invitation to preach, to become acquainted, and to shape up in Congregational ways. On March 16, with Rev. John Berry and Rev. E. C. Oakley, a service of recognition and organization was held by Dr. Kenngott; a charter membership of 75, baptism of 15 adults and half a dozen babies; a church school of 100, and a people very happy in their new relationship.

The Conference expends $5,000 in the purchase of five lots, for the erection of a house of worship and parsonage. An acting pastor has been secured in Rev. John E. Berry, formerly of Oil Center and Calexico, who gives part time, and whose salary is in part paid by the Conference. The matter of our sponsoring the enterprise was accorded by the Interdenominational Conference of Superintendents. Aside from Burbank, organized less than a year ago, it is our only church in the rich and extensive San Fernando Valley.

Church of the Messiah, Los Angeles, Prospers

Since the coming of Rev. E. D. Gaylord last September to the CHURCH OF THE MESSIAH, LOS ANGELES, there has been delightful interest in all directions. One hundred new members have been received. The people meet as a large family at the midweek service. At the first of the year, the second unit of the building had been completed, for the social activities and religious education purposes, and immediately there was such enlargement in the attendance, that already they must think of more room. The building used for services of worship has been enlarged and about half of the building fund of $105,000 secured. This church is in a splendid location with large numbers of young families of a successful type. The church owns a block of frontage on Washington Boulevard and its building plan calls for a cathedral church of magnificent proportions which should be realized in a few years.

C. F.

Loyal Response to Church's Need

The building project of FIRST, BERKELEY, was advanced another stage recently when the congregation voluntarily placed upon the Lord's table some $20,000. The church having its plans pretty well completed is getting ready to commence building operations and Rev. O. W. S. McCall, the pastor, explained before Easter that money would be necessary before the contract could be let. Last year the congregation without a single individual being approached launched the church building movement by giving $100,000 in cash and pledges. Fifteen thousand dollars in cash was placed upon the Communion tables this year. The church has made no canvass in the raising of its money. Every attempt has been made to remind the people that there is no dissociation between prayer and giving, all that is done for God being equally sacred. In this spirit the church has brought its financial offerings and at the conclusion of the service the people have left their pews and have gone to the front of the building where the sacrament of the Lord's Supper has been placed upon the tables, and there they have placed what they have had to offer. Many people also left on the Communion table their application for church membership.

TEXAS

Valley, El Paso, Moving Forward

Since the opening of the Valley church and community center, El Paso, on Feb. 29 last, nearly 5,000 people have taken advantage of its opportunities in one form or another. On Easter Sunday the attendance at Sunday school was 130. The community center players have given "The Trysting Place" three times at different places, realizing $200. The church is building a two-room adobe house for the caretaker, most of the work and material being donated. A player piano has been purchased and presented to the church by the women's community club. Rev. and Mrs. W. H. Elfring are highly esteemed.

Church and Ministerial Record

Calls

CONGDON, J. E., JR. (Presb.), Sedalia, Mo., to Federated, Corning, Ia.

FLINT, I. A., First, Falmouth, Mass., to Meredith, N. H. Accepts to begin Sept. 1.

GREER, JAMES, Bloomfield, Ct., to Harwinton. At work.

KLINE, W. B., Fairmount, Neb., to Emmetsburg, Ia.

LLOYD, W. R., St. Charles, Minn., to Marion, Ia. Accepts.

PARRINGTON, E. W., to Pomeroy and Pataha, Wash. At work.

PATTEN, E. B., formerly of Ithaca, N. Y., to Lisle. At work.

PEYTON, J. M., Friona, Texas, to Community, Daisy, Tenn. Accepts to begin July 1.

SMITH, E. L., Pilgrim, Seattle, Wash., to Queen Anne, Seattle. Accepts for a year.

TRICKEY, B. R., Albion, Neb., to Spencer, Ia.

WHEELOCK, A. S., Free, Andover, Mass., to First, Willimantic, Ct.

Resignations

FLEMING, H. J., South Portland, Me. Effective July 1.

JONES, H. M., Rio Vista, Cal.

LIPPITT, L. A., Dubuque, Ia.

Ordination

CUTBILL, H. C., *o.*, West Boxford, Mass., May 27. Sermon by Rev. L. J. Radcliffe; other parts by Rev. Messrs. H. E. Hurd, W. L. Sizer, E. D. Disbrow, G. H. Credeford, J. S. Voorhees, N. I. Bromley, and G. E. Cary.

FARNHAM, G. L., *o.*, Mystic Bridge, Mystic, Ct., May 23. Sermon by Dean C. R. Brown; other parts by Rev. Messrs. D. C. Stone, C. R. Ricketts, H. W. Hulbert, H. S. Brown, J. B. Lee, O. D. Fisher, and Roderick MacLeod.

Anniversaries

SECOND, HOLYOKE, MASS., 75th, May 28-29.

Accessions

	Conf.	*Total*
CONNECTICUT		
Bridgeport, West End	18	24
Danbury, First	31	43
Poquonock, Community	56	68
IOWA		
Des Moines, Plymouth	42	72
MAINE		
Bar Harbor	7	7
Saco, First Parish	23	23
MASSACHUSETTS		
Cohasset, Second	16	18
Middleboro, Central	17	17
MINNESOTA		
Benson, May 11	25	29
NEW HAMPSHIRE		
Concord, First	6	9
South	1	1
NEW YORK		
Brooklyn, St. Paul's	10	12
Randolph	5	5
Salamanca, First	36	45
NORTH DAKOTA		
Beach	1	3
Benedict	1	1
Cando	6	8
Carrington	14	22
Dawson	2	2
Dickinson	20	26
Dwight	9	9
Dogden	5	5
Fargo, First	40	50
Plymouth	8	20
Garrison	2	2

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Address George W. Smith, Secretary, Northfield, Mass.

Accessions, Continued

	Conf.	Total
NORTH DAKOTA		
Hankinson	4	4
Harvey, First	12	14
Heaton	13	17
Hettinger	4	6
Hope	9	11
Hurdsfield	8	13
Jamestown	6	7
Lakota	4	4
Leeds	6	6
Marion		7
Mayville	5	5
Minot	6	6
New Rockford	5	5
Oriska	2	2
Reeder	3	3
Sykeston	11	11
Valley City, First	6	8
Velva	2	2
Wahpeton	41	58
Williston	30	34
OHIO		
Cleveland, Hough Ave.	60	92
OREGON		
Ardenwald		1
Cedar Mills		4
Condon		15
Corvallis		9
Eugene		1
Forest Grove		22
Ingle Chapel		9
VERMONT		
Barton	10	14
West Glover	16	16

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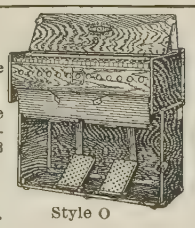

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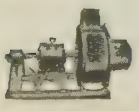

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Personals

BAIRD, SUPT. L. O., of the Washington Conference, has been loaned to the Commission on Missions for a trip to Hawaii, to attend the meeting of the Hawaiian Evangelical Association. He is accompanied on the trip by Sec. G. W. Hinman of the A. M. A. They are due to return July 16.

BARROW-NEILSON, REV. GEORGE, Ingram Memorial, Washington, D. C., has been invited to preach this summer in the church of Dr. Morgan Gibbon, at Stamford Hill, London. With Mrs. Barrow-Neilson and their two little girls, Mr. Barrow-Neilson expects to sail for England early in July.

BEALE, REV. C. H., pastor *emeritus* of Grand Ave. Church, Milwaukee, Wis., is suplying the pulpit of South Church, Concord, N. H., for about a month, until the vacation period.

CAMPBELL, REV. and MRS. ANDREW, for the past nine years at Orange, Mass., who have recently gone to Peterboro, N. H., were given a reception just before leaving Orange. At the close of an interesting program Mr. Campbell was given $200 in gold and Mrs. Campbell was given a bouquet of flowers by the woman's society of which she was president.

CLIFFORD, REV. and MRS. A. W., who are about to leave Windham, Ct., for their new home in North Weymouth, Mass., were given a farewell reception Friday evening, May 30, in the chapel of the church at Windham Center. Many friends, both in Windham Center and in South Windham, were present. Gifts from the different portions of the town which Mr. Clifford has served were presented to both Mr. Clifford and Mrs. Clifford, as well as from the ladies' aid society and the Christian Endeavor Society. All the presentation speeches were accompanied by most cordial words regarding the work done by Mr. Clifford during his stay in Windham.

FLIGHT, REV. J. W., pastor of First, Winsted, Ct., on Saturday, May 17, was married to Miss Marjorie L. Strong, daughter of Mr. and Mrs. F. C. Strong. The ceremony was performed by Rev. W. S. Archibald of South Church, Hartford.

FORST, REV. M. A., formerly pastor of Brighton Church, Seattle, Wash., and now superintendent of schools in La Mesa, Cal., is to supply the pulpit of the West Seattle Church, Seattle, during the last of June and during July.

GORDON, MR. G. N., who with Mrs. Gordon is a delegate to the World's Sunday School Convention at Glasgow this summer, was given a purse of money, May 27, by friends at Porter Church, Brockton, Mass. He was for many years superintendent of the Porter church school.

GREENWOOD, REV. V. L., Poquonock, Ct., with his two daughters is planning to spend the summer in Europe. Their address will be 20 Crookton Road, Elthan, Kent, England. Protestant churches took part in the service.

HALE, DR. H. G., after serving nearly 28 years as pastor of Leyden, Brookline, Mass., expects to spend a year freed from pastoral work. During that time he will preach as occasional supply among the churches.

HAMMOND, PROF. WILLIAM, organist of Second Church, Holyoke, Mass., was given $1,000 on May 25, at the evening community organ recital which closed the church's two-day celebration of its 75th anniversary. The gift was presented just before he began his 1,000th organ recital. The nine choirs of the city's

HOLMES, REV. J. C., Tokyo, Japan, who with his children had a most providential escape from the destructive earthquake, is now in America, touring the country with Dr. Danjo Ebina of the Doshisha in the interest of that institution and other work in Japan. He represents the Hollywood Church, Los Angeles, Cal., as foreign pastor.

MASON, DR. H. C., of University Church, Seattle, Wash., has been in New York for a fortnight, attending a conference of the committee appointed by the National Council to study the possible readjustments of the mission boards. He was one of four pastors chosen for this important task, in company with four laymen and four women.

MATTHEWS, REV. J. H., formerly of West Seattle, Wash., as secretary of the Western Washington Council of Religious Education is giving helpful service to the Sunday schools in the western part of the state.

OAKLEY, REV. F. C., formerly of Niles, Cal., and the acceptable editor of the *Pacific*, has removed with his family to Los Angeles. He left a host of friends in the North, but is making many new ones in the new home.

PARKER, REV. F. D., on concluding his work as acting pastor of South, Brockton, Mass., was the recipient of a purse of gold.

VROOMAN, MR. and MRS. LEE, were commissioned, May 8, at Orono, Me., to service in Western Turkey. Mr. Vrooman is a son of Rev. H. C. Vrooman, of Greenville, Me., formerly of East Church, Milton, Mass. Last summer he supplied North, Falmouth, Mass.

Deaths

Death notices and obituaries are inserted at a cost of fifteen cents per count line. Minimum charge, sixty cents. Lines average seven words each. Address Obituary Department, The Congregationalist, 14 Beacon St., Boston.

MRS. VESTA A. BRYANT

Mrs. Vesta A. Bryant, widow of Major Wm. C. Bryant, died on March 31, at the age of 76. She was for many years a member of the Congregational church of Cedar Falls, Ia. She was interested in various missionary causes and left substantial bequests to Talladega College, the Congregational Sunday School Extension Society, Iowa Home Missionary Society, Woman's Board of Missions of the Interior, besides several local institutions.

GEORGE HERBERT CATE

An Appreciation

A beautiful Christian character who always left an impression of gentleness, kindness, charity, and hopefulness was the late George Herbert Cate of West Newton, Mass., who died during a serious operation last month after only a few hours of illness. He was one of my father's oldest and best friends. They were fellow-students in Leipsig, Germany, over 40 years ago. Mr. Cate was a native of Wolfeboro, N. H., and his father was Moses Thompson Cate. The son studied at Harvard and was graduated in the class of '74, afterwards studying at the New Haven Theological Seminary and at Leipsig, Germany, where he met his wife, Lois Read of Paris, Ill.

After a year's study at Leipsig, he returned to America, where he was ordained to the Congregational ministry. His first parish was at Collinsville, Ct., where he remained two years. Afterwards he filled pulpits at several places, his last being at Minneapolis, Minn., and Bloomington, Ill. Then the family moved East and

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took up their residence in West Newton, where for many years he devoted his entire time to the Health Education League, which he organized and which ministered all over the country. It had offices in Boston, but during the late war the work slowed down, and then ceased.

Mr. Cate was a Phi Beta Kappa man and a member of the Congregational Club. He leaves besides the widow, a son, Sheridan Read Cate, a lawyer of Pittsfield; and a daughter, a musician and well-known Boston pianist, Miss Olivia Cate, who lives at home. Mr. Cate loved his home and was most happy surrounded by his family, his books, his garden. He loved his church, where he leaves many warm friends to mourn his loss. He left the world poorer but his Christlike spirit made us better and happier who were privileged to know and love him.

Brookline, Mass. FAITH POMEROY HALL.

REV. O. B. WHITMORE

Rev. O. B. Whitmore, who died last month in Dallas, Tex., was one of the early ministers of Washington, having held pastorates at Medical Lake, Sunnyside, Moxie, Tolt, and Winslow. Previously he had been superintendent of the Washington Anti-Saloon League. The burial was at his daughter's home in Lower Natches, Wash.

Events To Come

NORTHERN NEW ENGLAND SCHOOL OF RELIGIOUS EDUCATION, Durham, N. H., July 14-21.
PLACERVILLE ASSEMBLY, Placerville, S. D., July 16-22.

State Conferences

COLORADO, Colorado Springs, June 20-23.
MONTANA, Billings, July 18-20.

Northfield Summer Conferences

YOUNG WOMEN'S CONFERENCE, June 20-28.
WOMEN'S INTERDENOMINATIONAL HOME MISSION CONFERENCE, July 7-14.
CONFERENCE FOR WOMEN'S FOREIGN MISSIONARY SOCIETIES, July 14-22.
CONFERENCE OF RELIGIOUS EDUCATION, July 23-Aug. 1.
GENERAL CONFERENCE OF CHRISTIAN WORKERS, Aug. 2-18.
CHRISTIAN ENDEAVOR INSTITUTE FOR MASSACHUSETTS, RHODE ISLAND, CONNECTICUT AND VERMONT, Aug. 18-25.

Missionary Education Conferences

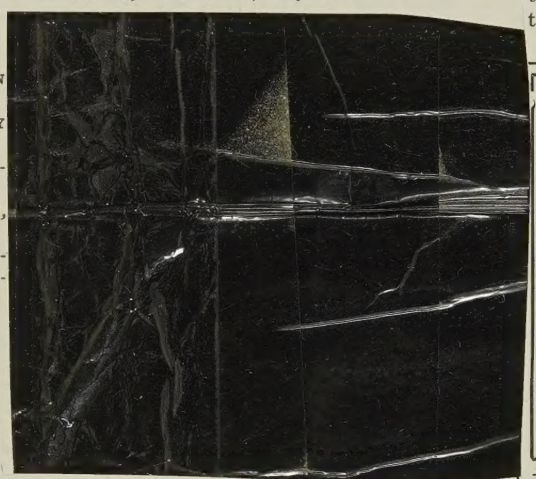
CALIFORNIA, Asilomar, July 11-21.
MAINE, Ocean Park, July 1-10.
NEW YORK, Silver Bay, July 5-15.
NORTH CAROLINA, Blue Ridge, June 27-July 7.
WASHINGTON, Seabeck, July 25-Aug. 4.
WISCONSIN, Lake Geneva, July 25-Aug. 4.

Y. M. C. A. Student Conferences

COLORADO, Estes Park, June 6-16.
MISSOURI, Hollister, June 6-16.
NORTH CAROLINA, Blue Ridge, June 17-26.
NEW YORK, Silver Bay, June 12-19.
WASHINGTON, Seabeck, June 13-22.
WISCONSIN, Lake Geneva, June 13-22.

Young People's Conferences

CALIFORNIA, Claremont, June 30-July 7.
COLORADO, Colorado Springs, June 16-25.
CONNECTICUT, Storrs, June 27-July 7.
IDAHO, Smith's Ferry, July 30-Aug. 6.
ILLINOIS, Tower Hill, Mich., June 21-28.
IOWA, Grinnell, June 13-20.
KANSAS, Twin Mounds Park, July 9-17.
MASSACHUSETTS, Northfield, July 23-Aug. 1.
MICHIGAN, Olivet, June 20-28.
MINNESOTA, Northfield, June 24-July 1.
MONTANA, Billings, July 12-21.
NEBRASKA, Crete, June 7-14.
NEW IBERIA, LA., July 16-21.
NEW YORK, Blairstown, N. J. (Eastern), July 19-28.
NEW YORK, Cook Academy, Montour Falls, (Western), June 27-July 7.
NORTH CAROLINA, King's Mountain (Colored), June 10-20.
NORTH DAKOTA, Valley City, June 21-28.
OHIO, Lakeside, July 7-13.
PENNSYLVANIA, Pennsburg (Middle Atlantic), Aug. 1-11.
SOUTH DAKOTA, Black Hills, July 16-22.
SOUTH DAKOTA, Waubay, July 7-13.
SOUTH DAKOTA, Yankton, July 26-Aug. 2.
WASHINGTON, Seabeck, July 18-25.
WISCONSIN, Chetek (Northern Wis.), July 5-11.
WISCONSIN, Green Lake, July 5-11.



Religious Education at Grinnell

With the coming of Rev. Marion J. Bradshaw as the Iowa Conference Professor of Religious Thought, Grinnell College has been enabled to complete the organization of an effective department of religious education. Prof. Edward A. Steiner will continue his long-established courses in Applied Christianity, with discussions of race and class problems, and problems in religion and in conduct. Dean John S. Nollen also continues his more recently established courses in the historical and literary study of the Bible, and in the influence of Christianity on mediaeval and modern literature. Professor Bradshaw offers courses in the history of religions and of Christianity, the philosophy and psychology of religion, methods of religious education, and modern religious ideas. With the extension of the courses in this field, the College now offers a major in Religious Thought. The range of the provision now made will appear from the fact that a hypothetical student who took all the courses in Religious Thought and Applied Christianity would have completed thus over half of the total number of hours required for the bachelor's degree.

Immediately after commencement in June the Grinnell College campus will be turned over to several hundred boys and girls of high school age who will attend the Iowa Congregational Young People's Training Conference. A faculty of 14 conference leaders will have charge of the morning study groups and of a wide range of recreational activities in the afternoons. Rev. E. Merle Adams, the new director of religious education of the Iowa Congregational Conference, will have general charge of this Young People's Conference.

An International Conference

To the Editor of The Congregationalist:

Mr. A. M. Wilcox criticizes Gov. Sweet of Colorado, and you along with him, for thinking that a new international conference for peace would be a helpful move. One can sympathize with his feeling that we are losing a chance to avail ourselves of a "conference" which already exists, by refusing to join the League of Nations. But the facts of the case are, unfortunately, that the League of Nations has definitely refused to consider the two most important matters on which European peace, and with it the peace of the world, has come to rest, namely the invasion of the Ruhr, and reparations. It is largely because the League would not touch these matters that it has seemed to many that a new international conference was necessary. But what the League would not do and what the believers in a new conference have not been able to do as yet may still be brought to pass by the good sense of the English and French peoples, as shown in the recent elections.

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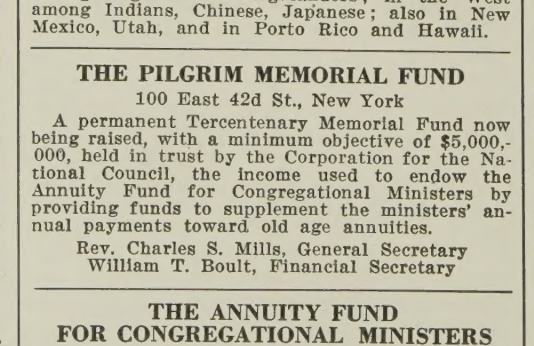

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An Outstanding New Book

(*Continued from page* 750)

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Jack-in-the-Pulpit

By Martha E. Richardson

Queer Jack of the north woods, what do you preach
To your forest folks, sinner and saint,
As you stand 'twixt green, twin leaves outspread,
'Neath your hooded pulpit quaint?

Do the bellworts ring the call to the kirk,
That the far-away folk may heed,
Who dwell on the forest's outmost edge,
Where woodland glides into mead?

Do the great white trilliums raise their heads
From the sun-dappled, leaf-strewn floor,
To catch the shower of liquid notes
That birds from the tree-lofts pour?

Will the kings of the forest bend their heads
Should the lowly exhorter tell
That He who reared their stately heights
Shaped tiny blooms in the dell?

Do the violets yellow, white and blue,
Cluster low at the preacher's feet,
And leave high places to greater folk,
As for little ones is meet?

Does the tumbling brook of the hillside pause
In its tipsy, headlong pace
To babble, or scoff at the rev'rent folks
That gaze at the preacher's face?

Do dryads troop down through the pillared aisles
Over-arched by the leafy dome,
To watch, unseen, the hands of the priest
Lay open the sacred tome?

I begged the ferns in the dusk of their nooks
With their furry croziers still curled,
To whisper the sermon's text to me—
They answered, "Not for a world

Would we whisper the secrets to wood-folk dear
In the ears of a mortal man,
It is ours alone to hark and heed,
Through our brief life's fragile span."

So I turned to the temple's outer courts
To wonder and ponder and muse
On that mute, hooded, pulpited "Jack"
And his leal folk in the pews.

Montreal

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"Your boots don't fit well. I can't walk in them."

"Madam," replied the dignified shopkeeper, "people who have to walk don't shop here."—*Sans Gene (Paris).*

"Hilda, dearest," said George, "I see there is some asparagus ready for cooking. Shall we go out and pluck it together, love?"

To which Hilda replied, cooingly, "George, dearest, it will be heavenly! You shall pluck it, and I will hold the ladder."—*Tit-Bits (London).*

"Bridget, has Johnnie come home from school, yet?"

"Yes, sir."

"Have you seen him?"

"No, sir."

"Then how do you know he's home?"

"'Cause the cat's hidden under the stove, sir."—*London Mail.*

The Congregationalist

Continuing
The Recorder* and *The Advance

June 12, 1924

Vol. CIX **No. 24**

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